

A LOOKING-GLASSE FOR PAPISTS:

To see their owne Deformities in matters of Faith, and Religion:
*And for formall Protestants; to make them more carefull of
the true profelssion of IESVS CHRIST: lest
at any time they fall away from the sinceritie
of the Gospell of Christ.*

With a brieife History of the Popes liues, from the first three hundred
yeares after Christ, vntill Paul the fift.

*Of Babylon, There came a voyce from heauen, saying: Come away from her, my people, that ye be not
partakers of her sinnes, lest ye be partakers of her plagues. Reu. 18. 4.*



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TO
HIS COVNT RIMEN,
the Papists in ENGLAND, R.W.

*wisheth all encrease of knowledge
in Spirituall things, with a desire
to know the Truth, and power
of CHRIST
crucified.*

BRETHREN, my hearts desire (with Paul) and earnest prayer to God for you, is, that you might be saued. For of many of you I may say, You haue a zeale, but not according to knowledge: whom I chiefly pittie. But I can not so say of many: who with-hold the truth in vnrighteousnesse, their consciences daily accusing them, that they strine against the light, which shineth in darkness; namely, the word of God: which is a Lanterne vnto our feete, and a light vnto our paths, to direct vs in all doubts and difficulties in matters of saluation: The want of the knowledge whereof, is the maine cause of all error, as sayth our Sauour Christ, Math. 22. 29. Ye erre, not knowing the Scriptures, &c. Again, Iohn 5. 39. Search the Scriptures, for in them yee haue eternall life:

The Author to his Countymen

and they are they that testifie of me. But indeede the god of this world, euen the Diuell, and Sathanas (who knoweth that his kingdome is assaulted by them, and finally shall be ouerthrowne by this breath of his mouth) laboureth by all possible meanes, to stoppe the course thereof. And therefore hath set his Agent, the Pope, on worke, to take from you the knowledge thereof, to the end, to keepe you in the darke nesse of idolatrie and superstition; that so his kingdome may be continued, and increased, amongst the children of vnbelleefe. Else why hath hee caused the Scriptures in our mother tongue to be publicly burnt? and the owners of such Bookes, held, and condemned for hereticke, and their bodies also consumed with fire? Againe, why doth hee deliuer the small portions, or fragments of Scripture (which hee useth in his Lythurgie vnto the people) in an vknownne tongue: Teaching them also to pray in Latine, which they vnderstand not; whereas the Apostle, 1 Cor. 14. 19. sayth: I had rather, in the Congregation, speake fve words to edification, then tenne thousand words in a strange tongue: verse 11. and 16. how shall they that occupy the roome of the vnlearned say, Amen, at the giuing of thanks? And againe, verse 23. If one come in vnlearned, will he not say, yee are out of your wittes? &c. See the whole Chapter: Notwithstanding the Pope, as the Diuels instrument, hath taken from you the vse of your owne language in Gods seruice (pre-ended) the fountaine of liuing water, I mean the Scriptures, and haue digged pits that will holde no water; I meane their owne decrees, traditions, and constitutions: which they put vpon the people instead of the word of God, as a rule of life to be obserued, and kept, vpon paine of the Popes curse. Beloued Countreyemen, consider I beseech you, what I say, and suffer not the Diuell, by him, to keepe
your

the Papists in England.

your soules captiue, and refuse not the voyce of the wise Charmers, Psalme 58. 5. Come, and heare our Ministerie, our prayers, and preaching; and suspect besides (as others haue done of late, as zealous in your profession as your selues) that all is not well on your side: while they keepe from you the knowledge of your owne euidence, I meane the Scriptures, which propoundeth vnto you your right in that immortall inheritance in heauen; purchased vnto you onely by his most precious blood-shedding: and by faith in him alone obtained. The Lord giue you a right vnderstanding in all things. And accept, I pray you, of my poore Labours, which is but the gleaming after other mens harvests. Let not preiudice, or olde error, cause you to refuse the gift of a friend, that meaneth well vnto you. It will ease you of the search of many Authors, and most of them Papists, for religion, as your selues, &c. You dwell not in Rome, nor vnder the Popes command (except the fault be in your selues;) where indeed it would be the danger of your liues to haue any English Booke of the Scripture, or other bookes against the Pope, or any point of Poperie: But in a kingdome (which thorow Gods mercy) hath banished the Pope and Poperie many dayes since. Use therefore your libertie: and see what they whom you hold for enemies, can say against your errours. If you refuse this aduice, it is not the Pope that can stand you in stead in the day of Iudgement: but your condemnation shal be so much the more iust, because you haue refused counsell, Ezech. 2. 5. The Lord giue you a heart to consider of these things aright.

Your well-willer in Christ Iesus, R. W. a poore Minister in Norfolk; Ætatis suæ. 74.



¶ *The Printer to the Reader.*



Christian Reader; by how much the shorter the time of the Diuells rage against Gods Church is to indure, by so much the more fiercely doth hee incite his Instruments to bestirre themselves for to persecute the people of God; yea, if it were possible, to destroy them for euer: which, although it be restrained by Almighty God, who doth so gouerne and protect his Children, that *the Gates of Hell shall not preuaile against them*; insomuch, that all true Louers of Truth and Godlinesse, may reioyce and be comforted in assurance thereof: yet may wee not so slumber in securitie, as to neglect the meanes of our safety, and of the impugning of the powers of Sathan, especially the kingdom of Anti-christ; but euery one must indewour diligently to doe that which belongs vnto him.

To this end, not long since (according to the trust reposed in me by that Reuerend & worthy man, master Doctor *Borges*) I aduentured vpon thy courteous acceptance, with one Treatise, called, *The Popes deadly Wound*, which, hauing already found some kinde entertainment at thy hands, I could not keepe backe this second, committed vnto my dispose by the same Learned man, a little before his Trauailes into forraine Countries, that so, as with two Stones out of one Sling,
the

To the Reader.

the great blaspheming Giant may the more easily be
layd groueling . It is the worke of a very auncient and
graue Minister of G O D s Word ; and very brieft and
pithie . I hope thy acceptation of my good-will : and
I beseech G O D for C H R I S T s sake , to make it pro-
fitable vnto thee.

Farewell.



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TO



A
LOOKING
GLASSE FOR
PAPISTS.

1. Against Peters Supremacy.

MARKE IO. 42.

The Lords of the Nations haue domination ouer them, &c.

But it shall not be so among you: but whosoever will be great among you, let him be your seruant; and whosoever will be chiefe, shall be seruant of all: for euen the Sonne of man came not to be serued, but to serue, &c.

Luke 22. 26. Let the greatest among you be as the least, and the chiefe as he that serueth.

Matthew 20. 26. Whosoever will be great among you, let him be your seruant; and whosoever will be chiefe, let him be your seruant, &c.

B

The

The Papiſts places for Supremacy.

1 COR. 12. 22.

The head cannot ſay to the feete, I haue no neede of you. Say they: This muſt be the Paſtor ouer the Flocke: Ergo, Of Peter in reſpect of the Apoſtles.

Anſwere.

HE Apoſtle ſpeaketh of no headſhip, but conſidering the conſent of the members one for another, hee intendeth that ſo it ſhould be in the Church for auoiding of contention; not as the Popes, that diſgrace, ſubieſt, yea, killeth Kings, the chiefe members of the Church, and many other great Diuines, as *Iohn Hu*, and *Ierome of Prage*, worthy men; onely becauſe they would not aſſent with them.

Matth. 16. 18. *Thou art Peter, and vpon this Peter, will I build my Church.*

Anſwere. With ſhame enough, for the vulgar, which vpon paine of the Popes curſe no man muſt alſer, hath *Super hanc petram*; that is, vpon this Rocke: which was *Peters* confeſſion Chriſt meant, euen himſelfe the foundation of the Church; as a Rocke. Hereunto *Tunſtall* and *Stokeley*, two Popiſh Biſhops agree. 1 Cor. 3. 11. *O-ther foundation can no man lay, then that which is laide, which is, Ieſus Chriſt, the chiefe Shepheard.* 1 Pet. 5. 2. 4. *Where the chiefe Shepheard ſhall appeare, &c.* Not the Pope I trowe.

Matthew 16. 19. *To thee will I giue the Keyes, &c.* By this

this they vnderstand the fulnesse of power Ecclesiastically, to make him head.

Answer. The question being propounded to them all, *Peter* answering, one for all; therefore together one for them all receiued this power: and therefore whatsoever *Christ* promised to *Peter*, he promised to him, to them alike; as *Matt.* 18. 18. and *Ioh.* 20. 23. it is said, not to *Peter* alone, but to them all: *Whatsoeuer ye bind on earth, shall be, &c. And whoeuer sinnes ye remit, &c.*

Chrysostome on this place saith; *What therefore did Peter, the mouth of all the Apostles, and crowne of the whole Company?* When all were asked the question, hee alone answered, and being asked of the opinion of the common people, they all answered: but when hee asked them of their owne opinion, *Peter* presently start forth, and preuenting the rest, said; *Thou art Christ that Sonne of God:* Againe, *Vpon this Rocks;* that is, that Faith, and Confession: And againe, *The Keyes of the Kingdome of Heauen, &c.* the same is common to them all, *Iohn* 20. 21. 22. 23. *Peter* after dissuaded *Christ* to die, whereupon *Chrysostome* saith: *From hence surely we plainly see, that he spake not before of himselfe.*

Keyes. This is a Metaphor, intending the publike Office of the Apostles, the publike preaching of the Gospell through the World, which yet they were not to enter vpon, till they were fully furnished. *Luk.* 24. 47. *Acts* 1. 4. These Keyes are not deliuered to *Peter* alone, for hee saith in the future tence; *I will giue;* not doe, or haue giuen. *Luk.* 24. 49. Where the commission is giuen to them all, not naming *Peter.* *Mas.* 28. 19. *Mar.* 16. 15. *Ioh.* 20. 21. *Goe into all the World, preach the Gospell to enery creature.* But the full power was not vntill the fiftieth day after

That Peter had no Supremacy

the resurrection, when the holy Ghost came vpon euery one of them; and now they executed their Office in preaching the Gospell, which was, the Keyes to open the Kingdome of Heauen. If *Peter* onely had the Keyes to open the kingdome of heauen, what should haue become of the greatestt part of the World: yea, of vs Gentiles?

Their fourth place, *Luke 22. 31. Simon, Simon, Satan hath desired to sift you, &c.* If to strengthen the Apostles; then he must be supreame head.

Answer. Whereas the Papists vnderstand by *you*, the other Apostles, that were to accuse Christ, that choosling twelue men to worke, being Master to all, (and giuing graces alike to all) would send them to a fellow laborer, to be taught after his departure: but *Peter* shall giue answer in this point, that he meant not so; but by *brethren* he meaneth all the faithfull. *2 Pet. 1. 10. Wherefore brethren giue alwayes diligence to make your calling and election sure, &c.*

So the rest of the Apostles call the faithfull, *brethren*, as children of one Father, *2 Theff. 2. 1. We beseech you brethren, &c.* and *3. 1. Furthermore, Brethren pray for vs:* and verse 6. *Rom. 12. 1. I beseech you brethren by the mercy of our Lord Iesue Christ. 1 Pet. 5. 8. 9.* So that by Brethren, our Sauour meant the faithfull, whom *Peter*, and the rest should strengthen. To this end, *verse 2.* he exhorteth to feede the Flocke, and to take care of them. And *Paul, Acts 14. 22.* Strengthened them.

Their fift place, *Iohn 21. 15. 17. Feede my Sheepe.* This they vnderstand of *Peter* to the rest of the Apostles.

Answer. This was a Commandement giuen before of Christ in his former Commission, *Iohn 20. 21.* Given

to

to Peter with all the Apostles: *As my Father sent me, so send I you. Receiue the holy Ghost. Whosoever sinnes ye remit, &c.* Therefore this was no new charge: but willett him to looke to that, lest he might start aside, as he had done before; *Matthew 16.22. Goe after me Sathan.* And *Matthew 16.* He denyed him three times.

Feede my Lambes. Sheepe: This is a Metaphor taken from a Flocke of Sheepe, and Lambes. Now Christ is the good Shepheard, that hath giuen *his life for the Sheepes* *John 10. 11.* and *1 Peter 1. 4.* The Sheepe-fold is the Church, and the Sheepe and Lambes, are the faithfull, to be gathered into the Sheepe-fold; *John 10. 1. 16.* By his *Substitutes, Apostles, Pastors, &c.* *Ephe. 4. 11.* The Church is called, *a Flocke.* *Luke 12. 32. Feare not little Flocke.* *Acts 20. 28. Take heede vnto all the Flocke.* *Paul* speaking to the Pastors, *1 Pet. 1. 5.* speaking to the Elders. *Feede the Flocke of Christ, which dependeth vpon you.* Therefore Peter had no authority ouer the other Apostles, but they and he had one commandement and commission to goe into the whole World, to preach the Gospell, and ordaine Ministers.

The sixt place, *Acts 1. 15.* Peter propoundeth an election to be made of a new Apostle, *Ergo* head of the rest.

Answer. This proueth that he was the Prolocutor, or common-speaker, as with vs in Parliament, and might be the first in place, for Order, but not the Elector, for that was done by them all: as *Acts 1. 22. And they appointed two, not Peter alone, and the election was of God disposing the Lots.*

The seauenth place, *Acts 15. 7.* He is president of the Counsell of the Apostles. He speaketh first, he concludeth, with lie and all.

That Peter had no Supremacy

Answer. The Text shall confute this. He, as is said, was first in order, (but not in authority) as the common speaker: *verse 12.* Barnabas and Paul spake with great silence of the rest, and when they ceased, *verse 13.* James answered; Whose sentence preuailed: And then not Peter, but all the Apostles, and Elders, and the whole Church concluded. So Peters primacy of order, was not the Popes supremacy.

The eight place, *Gal. 1. 18.* Paul after three yeeres came to see Peter, (say they) to doe him honor: Ergo Superior.

Answer. If it were so that he came to honour Peter, this proues not his primacy; for then should Wiues be superiors to their Husbands: For, *1 Pet. 3. 7.* saith; *Let Wiues be subiect to their Husbands:* yet he saith, *They must giue them honour.* Ahasbureosh honoured Mordecai, yet he was not aboue him.

Chrysostome, 1 Gal. saith; *That Paul was Peters Peere in dignity.* Ambrose there saith, *Paul was euen such another as Peter.*

Augustine there saith; *Their authority to be equall, and for Pauls honour, what hee wanted in time, is supplied by Christs glory;* not as the rest, made an Apostle on the earth, but from heauen, while he now raigned in Maiestie.

Gal. 11. Paul himselfe saith; *He was an Apostle, not of men, nor by men, but by Iesus Christ:* Againe, *2. 6.* Of them which seemed to be chiefe, *I was not taught:* And *verse 11.* he saith; *When Peter came to Antioch, I withstood him to his face: for he was worthy to be blamed.*

The ninth place, *Gal. 1. 18.* as before. *That he tarried with him fiftene dayes: no small honour,* say they.

Answer.

Answer. Mary, the chiefe of women, went a great journey to salute *Elizabeth*, and taryed with her three moneths, no small time; the Babe sprang in her wombe at her salutation, yea, shee was filled with the holy Ghost: You will not say, I trow, *Elizabeth* was aboue *Mary*. Therefore *Augustine, Ambrose, Chrysost. Theodoret, Ierome*, and others say, that *Paul* came to *Peter*, not to learne of him, but of reuerence and loue to be acquainted with him: *Ergo Paul* acknowledged no supremacy.

The tenth place, *Iohn 10. 16. There shall be one Flocke, and one Shepheard*: which is, the Bishop of *Rome*.

Answer. The Text plainely sheweth it to be Christ, who by the preaching of the Gospell gathereth them that are not yet called, and so to the end of the World; that so there may be *one Sheepe-fold*, *Iohn 10. 16.* Himselfe being the chiefe Shepheard, *1 Pet. 5. 4.*

In all these places we can finde no supremacy in *Peter*, yet the Pope will needes be his successour. Now let vs see how he succeeides; and because he standeth much on the place, though many wretches succeeide good men in place, yet we will examine it: but if he be *Peters* successour, he must succeed him rather in labour, in preaching the Gospell of Christ, and in holy life and conuersation.

First of the place, whether *Peter* sate euer
Bishop of *Rome*.

P*eter* was an Apostle. Now the Apostles were not deputed to any certaine place; but had the whole World for their Diocesse.

Marke

That Peter neuer sate

Marke 16. 15. Goe into all the World, preach the Gospell to euery creature, &c.

1 *Pet. 1.* Therefore *Peter* writeth vnto the Churches which he had planted in *Pontus, Galatia, Capadocia, Asia*, and *Bethinia*, making no mention of *Italie*, or *Rome*; though I denie not, but he might be there as an Apostle, but not to reside there: for that had beene to goe beyond his Commission.

The Papiſts alledge for their prooffe, *Hierome de viris illuſtribus*: That *Peter* ſate Biſhop at *Antioch* 7. yeeres, and then went to *Rome* the ſecond of *Claudius*, where he ſate 25. yeeres, euen to the 14. yeere of *Nero*, at what time he dyed.

Now let vs examine this point. *Paul* was conuerted the firſt yeere after *Chriſt*, and tarried in *Arabia* three yeeres: *Gal. 1. 17. 18.* Then he went to *Ieruſalem* to viſit *Peter*, the fourth yeere after *Chriſt*, and the 22. of *Tiberius*. Then *Peter* was one at *Ieruſalem*, *Acts 12. 3.* Again, *Peter* was put in priſon the ſecond, or third of *Claudius*, *Anno Chriſti 11.* and *Acts 13. 14.*, *Paul* preached at *Antioch* the eight of *Claudius*; where it is not like that *Peter* was: for then there had beene little neede of him. Again, *Luke* would haue made ſome mention of him: for *Paul* came twice to *Antioch*, *Acts 14. 21. 26.* and there they aboad long time with the Diſciples; no mention of *Peters* being there. About this time *Paul* and *Barnabas* goe vp to *Ieruſalem*, to conferre with the Apoſtles about Circumciſion; where the Apoſtles called a Counſell about that matter: where *Peter* was the firſt ſpeaker, but *James* concludeth the point; and this was the eleuenth yere of *Claudius*: And they wrote Letters vnto the

to the Brethren that were at *Antiochia*: So wee see that *Peter* was not yet there, but at *Ierusalem*, Anno Christi 18. *Clandij* 10. That he might be at *Antioch* as an Apostle, we denie not, but when he went, or how long he tarried, the Scripture sheweth not, neither can Papiſts proue.

But *Peter* being at *Ierusalem* the tenth of *Claudius*, and *Claudius* dyed foure yeeres after. Now *Nero* ſucceeding, raigned but 14. yeeres; foure and 14. make but eigh- teene: How could *Peter* ſit ſeauen yeeres Biſhop of *Antioch*, and after 25. yeeres at *Rome*; which maketh 32. yeeres? So they muſt put 4. or ſiue Emperors raignes to make vp the number, that is, the firſt of *Domitian*: for *Galba* raigned but ſeauen moneths, *Otho* but three mo- neths, *Veſpaſian* nine yeeres, *Titus* two yeeres, *Domitian* fiſteene yeeres: out of which if you take two yeeres, makes it vp the 32. and *Peter* was dead 14. yeeres be- fore, by their owne confeſſion, the laſt of *Nero*: and then we finde another in the place, one *Anacles*. To conclude, they can neuer proue he ſate Biſhop at *Antioch* ſeauen yeeres, nor at *Rome* at all.

Here a Friar of their owne, one *Onuphrius*, ſkilfull in Antiquities, and the Popes Secretary. It is cleere (ſaith he) and manifeſtly knowne by the Acts of the Apoſtles, and Pauls Epistle to the Galathians, that for nine yeeres ſpace af- ter Chriſts death, untill the ſecond of *Claudius*, *Peter* neuer went out of *Iury*: Wherefore, if he came to *Rome* at that time, it followeth of neceſſity, that he did not ſit ſeauen yeeres at *Antioch* before he came thither. For from the ſecond of *Claudius*, vntill his death, is about 25. yeeres: and though the ancient Writers ſay, He ſate at *Rome*, yet it followeth not, that he abode ſtill in the City: For in the fourth yeere after his coming thither, he retur-
ned

ned to *Ierusalem*, and was present at the Counsell there: Thence he came to *Antioch*, and there continued seauen yeeres, vntill the raigne of *Nero*, when he came to *Rome*, where hee repaired the Roman Church, which was decaying. After that, when he had trauelled almost thorough all *Europe*, he returned to *Rome*, in the first of *Nero*, and there was put to death. Thus far *Onuphrius*. Therefore it is but a tale, that he saie Bishop of *Rome* 25. yeeres, or at all; but that hee was there as an Apostle, as hath beene said before.

Now come wee to examine how the
Pope succeedeth Peter.

PETER, if he were at *Rome*, it was, as he was an Apostle, to preach the Gospell, and to establish the Church there, as he did in other places, euen as *Paul* did, and the rest of the Apostles through the World; according to their commission and commandement given by Christ; *Matthew* 28. 19. Againe, he was there to confirme with his blood the Doctrine taught, and was obedient to the Emperour, and suffered death at his command: whereby he left an ensample for doctrine, and manner of liuing to his successors.

Now let vs see how the Pope succeedeth *Peter*.

He teacheth not Christ the onely meanes of saluation, but his own traditions, merits, worshipping of Saints, &c. and persecuteth, and putteth them to death, that obey not his decrees, and commands. Secondly, he yeeldeth not obedience to authority, as *Peter* taught, and practised. *1 Peter* 2. 13. *Submit your selues vnto all manner ordinances.*

ordinaunces of men, for the Lords sake, whether vnto the King, as the Superior, or to Rulers sent by him for punishment, &c. And Paul, Rom. 13. Let euery soule be subiect to the higher powers, &c. Whosoever resisteth power, resisteth Gods ordinance.

But the Pope commandeth Kings, curseth them, and killeth them; to that end he hath his triple Crowne, and elaymeth soueraignty ouer the Church, and commandeth the treasure of the World: whereas Peter had neither gold, nor siluer, Acts 3. 6. The Lot of the Church is to be persecuted, not to persecute: we must not looke to fare better then our Master, saith Christ; John 15. 20. Remember the words: I said vnto you, the seruant is not greater then the Master; if they haue persecuted me, they will also persecute you. If the Pope be Christs seruant, as hee calles himselfe, *Servant of Seruants*; let him shew his markes for Christ: as Paul, Gal. 6. 17. Behold, I beare in my body the markes of the Lord Iesus. See 2 Cor. 11. 23. And therefore we conclude, the Pope to be Antichrist, not Christs seruant, nor Peters successor.

Now enquire we the time when it is like
the Pope beganne.

Reuelation 20. 2. We haue a manifest Prophecie, that Sathan should be bound, which ranged at pleasure in the vnchristian World, that is, before Christ; who shall lighten things that are hid in darkenesse, 1 Cor. 4. 5. and Luk. 1. 79. & Ioh. 1. 5. & Ioh. 3. 19. This is condemnation, that light is come into the World, and men loued darkenesse, &c. Acts. 17. 30. The time of this ignorance God re-

garded not, but now biddeth all men, *Euery, &c.* Now this light is Christ, and the preaching of the Gospell. Sathan therefore must be bound one thousand yeeres from Christs preaching, that he should not through the darkenesse of error, vex men as he had done, though their bodies be not freed from the Crosse, and persecution, that they may be like their Master. Now the Apostles and Bishops of *Rome*, with other Bishops, *Ierusalem, Antioch, Constantinople*, and the rest that succeeded, not at *Rome*, but wheresoever; for preaching Christ crucified, were so occupied, what with preaching, and vnder the Crosse, for the space of the first 300. yeeres, as they had no leysure to dreame of Supremacy: After which time (as Rust breeds Rust) so by little and little they grew ambitious, and now and then one Bishop or other, would affect priority: so as about the end of the next 300. yeeres, they began to desire primacy, but not supremacy: As *Policarpe* Bishop of *Ierusalem* challenged the first place, 426. yeeres after Christ. *Gelasius* Bishop of *Rome*, after him about 445. *Iustine* Emperor of *Rome*, made *Misla* Bishop of *Rome* Patriarch, about 520. About the same time, *John* of *Constantinople*, Bishop, was called vniuersall Bishop. *John* the first Bishop of *Rome*, a good man, was put in prison, and dyed for the truth. *Pelagius* Bishop of *Rome*, was the first that challenged the primacy by Scripture. *John* Bishop of *Constantinople*, called himselfe vniuersall Bishop, 582. *Gregory* the Great, Bishop of *Rome*, first of that name, reprobued *John* of *Constantinople*, for calling himselfe vniuersall Bishop, 591. Before him *John* the third, Bishop of *Rome*, decreed that none should be called *summus sacerdos*, or vniuersal Bishop, about 566. All this while no thought

of a Pope, or of *Peters* successor in *Rome*.

Now *Phocas*, seruant to *Mauricius* Emperour, killed his Master, the Emperesse, and children most cruelly: At this time *Boniface* the third Bishop of *Rome*, obtained of this Butcher the title to be called vniuersall Bishop, Anno 607.

Note that the primacy of the Bishop of *Rome* was established by a murtherer, and a Traytor, who dyed miserably: for the 612. of Christ, he was slaine by the Souldiers of his Guard. *Abbas Vesper*, & others say, that *Heraclius* and *Persius* slew him, cutting off his hands and feete: others adde, that his priuy members were cut off, and his body burnt. *Estate Church*.

Boniface the 3. liued but 9. moneths (so soone his pride came to an end) whose life and decrees perished together, Anno 607.

Martin the 1. Bishop of *Rome*, was buffeted by the Emperour for reprobuing him, being an heretike, and was further vilely entreated, banished from *Constantinople*, (whither the Emperour sent for him) to *Pontus*, with his tongue cut out, 649. Yet *Rome* no Supremacy, but subiect to the Emperour, both in creation, and deposing.

Constance Emperour, spoyled *Rome* (because the Bishops were not willing he should remoue thither) more in seuen dayes, then all the Barbarians did in 360. yeers. Anno Christi 662.

Vitelian, called Bishop of *Rome*, to him the Emperour by singular grace confirmed the priuiledges of the Church, which notwithstanding, hee after brake, and made them of no force. *Fasci. Temporum*.

The time when the Pope began,

The sixt Counsell of *Constantinople*, approued Masse in the Latine tongue. The Greeke Priests were permitted to liue in mariage, but not the Priests of the West-Churches: None to answere for a Childe, but such as knew the Lords Prayer, and the Beliefe of the faithfull. In the second Volume of Counsels, none to vow not to marry, and that Priests which separated themselues from their Wiues, because of their sacred Orders, should be excluded from the Communion. *Peter viuet in dialogo*, to them of *Orbe*.

In the 12. & 13. Counsell of *Tolledo*, such were Anathamised, as forbid eating of flesh. *Pet. Viuet*.

Benet the 2. Bishop of *Rome*, obtained of the Emperour, that the election of the Bishop of *Rome*, made by the people, Clergie, and Souldiers, without attending any more the authority of the Emperour, should be lawfull. *Anno Christi* 685.

Sergius the 1. was chosen in a Schisme: he was in danger for condemning the Heresie of the Monotholites: He sent *Vmbred* to the Frisons to conuert them to the faith, 688.

Philippicus Bardanius, Emperour, made an Edict that all the Images of Saints should be taken from Churches. 717. and that by the consent of *Iohn*, Patriarke of *Constantinople*. No maruell though Pope, and Papists be of another minde; for they haue left the second Commandement out of the number of Commandements, which the Church of *Rome* approues.

Gregorie the 2. excommunicated the Emperour *Leo*, and discharged his people from obedience. 714.

Leo Emperour, reformed the Church of Images, although

although the Pope withstood. 720.

Gregorie sent *Boniface*, alias *Wenefred*, an English Monk, into diuers places, to preach the faith; he was martyred, as was one *Willibrordus* sent before to preach by *Sergius Nauclere*.

Priests mariages against, *Purgatorie*, *Reliques*, *Fraternities*. *Albertus Gallus*, *Clement*, and *Scorus*, with many other learned men in *France* and *Germany*, withstood the Bishop, reformed *Boniface* in reliques, single-life, Images, *Purgatorie*, and Popes Supremacy. An. *Christi*, 735. The Pope is not yet settled in his nest.

Constantine the fifth Emperour, was vehement against Images. Anno *Christi*, 741.

Sergius the 2. absolued *Pippin*, and the *French*, of their oath to the King, 752.

Paul the 1. sate ten yeeres and odde: He was vehement against the Emperour for Images, 758.

Theodor Bishop of *Ierusalem*, maintained Images, 758.

Nicholas, Bishop of *Constance*, was against Images, 766.

Adrian the 1. gaue authority vnto *Charles* the Great, to choose the Pope, and to inuest Bishops, and Archbishops, 772.

Leo the fourth Emperour, was against Images, 777.

Raiginbald in *Lumbardie* would not obey the decree of *Adrian*, but kept their Wiues still, 779.

Leo the 3. Bishop of *Rome*, sate 20. yeeres: He was imprisoned of the *Romans* for his cruelty, but *Charles* the Great pacified all, 796.

Stephen the 4. Bishop of *Rome*, sate one yere: He sought his

The time when the Pope began,

his confirmation of *Lodowicke* Emperour, 816.

Gregory the 4. Bishop of *Rome*, would not take the Bishopricke, before he was confirmed of the Emperour, 827. *Yet no Supremacy.*

John the 8. a woman Pope, sate two yeeres & one moneth. By generall consent shee was chosen Pope, but not long after being great with childe by her seruant, hauing for a while hid her great belly, in the end going to *Lateran*, betweene the Theater, which they call the Collosse of *Nero*, and Saint *Clement*, falling into her throwes, shee was deliuered; hauing sate two yeeres, and one moneth, and foure dayes: and was buried without honor, Anno 158. See *Platina*, *Marianus*, *Scotus*, *Sigisbertus*, *Ranulphe*, *Volateran*, *Bergonius*, *Martin*.

Benedict the 3. sate three yeeres, being chosen, he receiued the Office weeping, taking God to witnesse that he was not worthy of such a charge; he continued three dayes in fasting and prayer, desiring God to giue him grace to gouerne the Church. *Sup. Cron. Nandere*. He was deposed from the Papacy, by the conspiracy of certaine wicked persons, and a Cardinall vsurped the place: but after againe he was restored. *Estat. Church*, 857.

Nicholas the 1. sate ten yeres, he began to compel single life, but could not preuaile; his decrees were greatly resisted. *Holdrike* Bishop of *Asburge* in *Almaigne*, writ a worthy Epistle vnto him, Extant 859. *Plat. Esta. Church*. In his Epistle he puts him in minde of the like decree made by *Gregory*, who finding the fruit of his single life, (name'y, 6000. Infants heads found in a Pond, whither he sent for Fish,) whereupon hee greatly repented himselfe of his decree, which he confessed was the cause of

so lamentable a murder, and so hee altered his former decree. *Esſa Church*, the Epistle at large, 859.

Adrian the second, ſate ſixe yeeres: he was choſen without the Emperour, and excuſing the matter, the Emperour was appeaſed, he was ſaluted Pope, *Plat. Ro. Barus.* after he granted the Election to the Citizens of *Rome*, *Nanc. and Chron. Abb. 869.* There was great diuiſion betweene the Greeke and Latine Church, onely for the primacy, and for the diuerſity of Ceremonies. *Ro: Barus. Nauclere.*

John the ninth, ſate ten yeeres: he wrote *Saint Gregories* life in foure Volumes, he gaue occaſion of great contention and warres, in chooſing of the Emperour. The Pope was committed to priſon, but by the helpe of his friends he eſcaped, and fledde into *France*, where he remained a yeere. In the meane time *Charles* the third, Emperour, was at *Rome*, and kept it. He ſent for the Pope to *Rome*, who returned, and ſo they raigned two yeeres together: *Platina, Florent, and Ro. Barus.* Finally, hee was poiſoned, or as ſome ſay, ſlaine with the blow of a maller, vpon a conſpiracy made againſt him. *Chron. Abb. Veſtper. Ro: Barus. 880.*

Martin the ſecond, ſate one yeere and ſiue moneths: he reſtored *Formoſus* Biſhop, diſgraded by his Predeceſſor; This Pope entred the Popedome by euill arts. *Supple. Chron. 884.*

Adrian the third, ſate one yeere and three moneths, he decreed the Emperor to be no more looked for in chooſing of the Pope, but that the Election of the Clergy ſhould be free: *Diſt. 62. Anno 886.*

The time when the Pope began,

Leo the sixt, sate seauen moneths and fiteene dayes.

Stephen the fift, sate sixe yeeres and ten moneths.

Formosus Bishop of *Portuensis*: was appointed Pope, and sate fife yeeres and sixe moneths, against the will of some Romans, which pretended that Cardinall *Sergius* was chosen, whereupon proceeded a great schisme, cruell and scandalous, and indured a great time; this *Formosus* bought the Papacy. *John le Maire. Supp. Cron.*

Boniface the sixt, sate fiteene dayes.

Stephen the sixt, sate one yeere and sixe moneths, hee euilly requited his predecessor *Formosus*, who made him Bishop of *Anania*, he condemned his acts, caused his body to be taken out of his Tombe, threw his two fingers into *Tiber*, and buried his body in lay mens apparell: *Plat. Naucler. Ro. Barus.* At last he repented his faults, and became a Monke. *Supp. Cron.*

Romaine, sate three moneths and 22. dayes, hee established the acts and decrees of *Formosus*, and disanulled the acts and decrees of *Stephen*. *Nausler. Anno 900.*

Theodor the second, sate 22. dayes, he was a seditious man, and a very monster in nature; he condemned *Stephen*, he restored the acts and fauourers of *Formosus*: *Naucler. 900.*

John the tenth, sate two yeeres, hee was a sedicious monster, he restored *Formosus*, and burned *Stephens* acts; he moued sedition in *Rome*, and for feare fledde to *Ravenna*: *Ro. Barus and Sigebert. 905.*

Bonet the fourth, sate three yeeres, he did nothing worthy of memory. *Platt.*

Leo the fift, fate forty dayes; a Cardinall his familiare called *Christopher*, imprifoned him, and by violence obtained the Papacy. *Leo* dyed of grieve, 905.

Christopher fate feauen moneths, he entered by violence, and fo he loft it; for he was depofed, and imprifoned, was constrained to be a Monke, which was the onely refuge of the miserable; wherein difordered Church-men were detained, and inclofed in ftrong Monasteries, and there hee dyed. *Naucier* and *Cron. Abb.* 905.

Sergius the third, fate feauen yeeres, he condemned *Formofus* acts, he tooke vp his body, and cut off his head, and threw him into *Tyber*: he begat *Iohn* the twelfth vpon a faire Whoore, Wife to *Guido. Luithorandus.* Anno 906.

Note, *Formofus*: *Boniface* the fixt, *Stephen* the fixt, *Romaine*, *Theodorus* the fecond, *Iohn* the tenth, *Bennet* the fourth, *Leo* the fifth, *Christopher*, *Sergius* the third; All thefe Popes condemned one anothers acts, ten fucceeding one another, aboue 20. yeeres: where is now their consent they boakt fo of, a maine marke of their Church?

Anaftafius the third, fate two yeeres and two moneths, an honeft Pope: *Supp.* and *Cron.*

Lando fate five moneths, and more.

Iohn the eleuenth, fate thirteene yeeres and two moneths, he was Pope *Sergius* fonne, and proued no better then his Father, fauing he proued a good Souldier; His owne Souldiers ftified him to death: *Naucier.* 917.

The time when the Pope began,

Stephen sate two yeeres, and twelue dayes.

John the twelfth, son to Pope *Laudo*, sate foure yeeres, ten moneths, and fiftene dayes: he did nothing worthy memory, and of some is not numbred in the Catalogue of Popes: *Supp. Chron.* He obtained the Popedome by his Harlot *Theodora*: he was strangled with a cushion by the Souldiers of *Guido*: *Premonsira* 917.

Leo the seauenth, sate three yeeres and sixe moneths. The Heresie of the Anthropomorphites (which say, that God hath a corporall forme) was at that time renewed. The Bishop of *Verone* writ against it.

Stephen the eight, sate three yeeres, foure moneths, and twelue dayes; some say he was murdered in a sedition, inso much as he was neuer publikely seene: *Chron. Abb.*

Martine the third, sate three yeeres, sixe moneths, and foureteene dayes; he was peaceable, and gaue himselfe to repaire Temples, and to nourish the poore: saith *Supp. Chron.*

Agapatus the second, sate nine yeeres, he did nothing memorable.

John the thirteenth, sate nine yeeres, and three moneths. This mans Father *Abaric*, being of the greatest power of *Rome*, caused the noblest and chiefe Rulers to promise and swear, to choose after the death of *Agapatus*, his eldest sonne, this *John*: He was a vile monster in life, he committed incest with both his Sisters, and his Fathers Concubines; at Dice he would call to the Diuel, and drinke to the Diuell, he maintained a publike stews. He was deposed by the Emperour in a Counsell; was againe

again placed, and soone after was taken againe in adultery, and was slayne by the husband of the wife, about 960. *Plai. Ro. Barms. Chron. Sigesb. Naucler. and Ioh. Maire*: Others say, that the diuell brake his necke. *An- ton Chro. Fasci Baronius.*

Benet the fift sate sixe moneths and fise dayes: Hee was depofed by the Emperour, and banished into *Al- maine*, where hee dyed, and *Leo* placed in his roome: *Anno 963. Naucler.*

Leo the eight sate one yeere and foure moneths: Hee established to the Emperour, the choosling of the Pope, with inuesting. *Naucler. and Dist. 63. cap. in Synod. 964.*

John the fourteenth sate sixe yeeres, eleuen months, and ten dayes: He was imprisoned by the Citizens, and *Peter*, Prouost of *Rome*, but was restored by the Empe- rour *Otho* the first; and *Peter* was deliuered to the Popes deuotion, who gaue him to the tormentors hands, who vnapparelled him, cut off his beard, and set him vpon an Ass, his face toward the tayle, and his hands bound vnder the tayle, and so was led through the Towne, and beaten with rods: after he was brought to prison, and finally, was banished into *Almaine*. *Naucler. Volateran. Anno 965.*

Benet the sixt sate one yeere, and sixe months: Hee was put in prison at Saint *Angelo*, wherein he was stran- gled by *Cymbius*. *Naucler. 973.*

Boniface the seauenth sate seauen months: the greatest in *Rome* conspired against him, for hee entred by euill meanes. He pilled the most precious treasures of the

The time when the Pope began,

Church of Saint *Peter*, and fledde into *Constantinople*, where he continued eight moneths, & hauing turned all into filuer, he returned into *Rome*. In his absēce they lifted vp one, whom they called *John* the fifteenth: Hee sate eight moneths: But *Boniface* corrupted the vilest and wicked persons of *Rome*. This done, he tooke Pope *John*, and put out his eyes, and made him die with hunger in the castle of Saint *Angelo*, and so posselt the place, but he died incontinently after of a sodayne death, and his corps was drawne with a cord by his feete through the streetes, and pierced with pikes by the *Romanes*: but the Clarks buried him. *Nacler. Ro. Barus. Cro. Abb. Anno 976.*

Bene the seuenth sate eight yeeres and fixe moneths: he did nothing worthy memory.

John the fifteenth died in prison, as before: in *Bonif. 7.*

John the sixteenth sate foure moneths: for giuing the goods of the Church to his parents, friends and allies, he was hated of the Clergie, and people, and was inclosed in the Castle of Saint *Angelo*, where he died of hunger. *Supp. Cron Ro. Barus. 976.*

John the seuenteenth sate tenne yeeres: for feare of *Crescentius* the *Roman* Rebelle, he fled to *Hiruria*, crauing aide of the Emperour, and *Gregory* the fift was placed in his roome. 987.

Gregorie the fift sate three yeeres: He was deposed after the Emperours departure, and *John* the eighteenth was placed in his roome: but the Emperour killed both the new Popes, *John* and *Crescentius*, and placed *Gregorie*.

gorie. 995. and so was a Schisme of two Popes. *Naucler. Supp. Cron. & Plat.*

Silueſter the second ſate foure yeeres : Hee was a Magitian, and came to the Seate by the Art of the Diuell, vnto whom hee had done homage, that all his affaires might goe after his wiſh. He had moſt curious bookes of Magicke, which he got from a Philoſopher, by the helpe of his daughter; and fearing to be ſurprized of it, he vowed himſelfe to the Diuell, vpon condition he would bring him to *France*, and at laſt he came to be Pope: And deſiring of the Diuell to know how long he ſhould be Pope, the Diuell answered; vntill hee ſayd Maſſe at *Ieruſalem*. Then he followed his delights: but on a day in Lent celebrating the Maſſe in the Church of the holy Croſſe of *Ieruſalem*, he was ſodainely taken with a great feuer, &c. and ſodainely hee heard a great tumult of Diuells in his preſence, &c. and ſurprized with feare, hee ſent for his Cardinalls, and commanded his body ſhould be hewen in peeces; but ſpecially, ſuch of his members whereby hee had worſhipped the Diuell, and then that all ſhould be put in a Cart, and vnto what place ſoener the Horſes which drew the Cart went, and ſhould ſtay, there he ſhould be buried. The horſes, without any direction, carried his body into the Church of *Laterane*, where he was layd in a Sepulchre. And at this day his Sepulchre is a pronoflike token of a Popes death. 999. *Ro. Barus. Suppl. Cron. Berma and Naucler.*

Iohn the twentieth ſate foure yeeres and ſiue moneths: He was ſuſpected to haue made away his predeceſſour. From *Silueſter* vntill *Hildebrand* theſe Popes gaue themſelues

The time when the Pope began,

themselves to diabolicall Arts : He died not without suspicion of poyson. *Naucley. 1006.*

Sergius the fourth sate two yeeres and sixe moneths : He entred by Art Magicke. 1006.

Benet the eight sate twelue yeeres : Hee was deposed by the Cardinalls and people of *Rome*, and at the length got his place againe; and soone after dyed. *Supp. Chron.* He appeared after his death vnto a Bishop his familiar, vpon a blacke horse, and complayning of his torments, shewing how he might, by Suffrages, Masses, and Alms-deeds be discharged from Purgatory. *Anno 1010. Plat. Naucley. Ro. Barus. Supp. Chron. Fasci. temporum*, with others.

Note wee here, the Pope that can giue Indulgences for twenty thousand yeeres, and deliuer what soules he will out of Purgatory, cannot now ease himselfe. *Quomodo constat?*

John the twenty one sate tenne yeeres : Hee crowned *Conrad* Emperour; and therefore hee defended him against the *Romans*. *Theophilact*, alias *Benedict* the ninth. *John*, *Gratian*, *Lawrence*, *Massian*, *Brazutus*, *Heldibrand*: all Coniurers ruled at *Rome*, *Anno 1031.*

Benet the ninth sate tenne yeeres, foure moneths, and nine dayes. *Supp. Chron.* He was an horrible Coniurer, who by inchantment hauing got the Popedom to his two Vnck'es, *Benedict*, and *John*, now himselfe obtained it. He stirred vp *Peter* of *Hungary* against the Emperour *Henry* : Hee chose another Pope to him, *Siluester* the third; and solde the Popedom to a third, *Gregorie* the sixth, and so three were Popes together; but the Emperour

Three Popes.

Emperour deposed them all, and placed *Clement* the second. 1033.

Henry the third, Emperour, called *Niger*, cut off the Schisme of the Popes. 1041.

Siluester the third sate fiftie and five dayes: after *Benes* was depriued hee was chosen Pope, by gifts and corruptions. *Supp. Chron.*

Gregorie the sixth sate two yeeres and sixe moneths: In the time of the former Schisme hee was adjudged a Symoniacke, and Homicide, yet he bought the Popedom of *Benet*. *Ro. Barus.*

Clement the second sate nine moneths: After the foure aboue-named were deposed: He was chosen in full counsell: Hee crowned *Henry* the third Emperour, who before he departed from *Rome*, constrained the *Romanes*, by oath, to renounce their right of Election, without any more meddling therein hereafter, to auoyd Schisme, and Scandals, which commonly arise of such Elections. *Naucier*. The *Romanes*, after his departure, forgetting their oath, imprisoned this Pope, after he had gouerned nine moneths. Some say that *Damasius* his Successour was Author thereof: others say, *Gerard Brasier* and *Heldibrand*, a man expert in poysoning. *Benno*. In his time men forged Visions and Miracles, to establish the Sacrament of the Masse, which then was called the Sacrament of the Altar: this Pope was poysoned soone after the Emperours departure. *Naucier*.

Damasius the second sate three and twenty dayes: He entred by force, for he occupied the Popedom without
E Election,

Election, either suffrage of people, or Clergie. *Chron. Ro. Barus.* He poysoned *Clement*, and himselve was poysoned by *Braxatus*. Anno 1048.

Leo the ninth sate sixe yeeres : He being sent by the Emperour, reiecting the Election, was chosen by the people through *Hildebrand*. *Plat.* He condemned *Berengarius* doctrine. He was poysoned by *Braxatus*, and *Benedict* the ninth got his place againe, and dyed; and after appeared in the likenesse of a Beare. 1049.

Popescannot saue themselues from Purgatorie.

Victor the second : The people of *Rome* fearing the Emperours displeasure in choosin of a new Pope (having before forgotten their oath) sent *Hildebrand* towards the Emperour, to choose a Pope, and in the meane while, *Victor* was chosen, not so voluntarily, as to please the Emperour, in electing an *Almaine*, borne of *Bauier*: he ruled two yeeres and three moneths : he was poysoned by *Braxatus*. 1054.

Stephen the ninth sate ten moneths, after other foure moneths, hee brought *Millane* vnder the obedience of *Rome*, which from the Apostles time was free. *Plat. Ro. Barus. Naucler.*

Benes the tenth sate nine moneths : the *Romanes* corrupted with silver, elected him against the Cannons, though the Clergie were against it. But he was constrained to giue ouer the Popedome, and led a private life.

Nicholas the second sate three yeeres and six months : he called a Counsell at *Rome*, where they decreed *Transubstantiation*. *Nicholas* caused *Berengarius* to recant. He

was

was poysoned by *Braxinus*. *Hildebrand* expelled *Benedict* from the Popedom, because he said he entred not in by the doore, but by force, and gifts. *Plat.* So were two Popes together vntill *Benedict* resigned. 1058.

Alexander the second sate eleuen yeeres: He had *Candalus* cholen against him; who comming to *Rome* with a strong band; *Alexander* met him with the *Romans*, and the battell was hard and sharpe, where was a great slaughter, where *Alexander* got the day. The warre betwixt them continued two yeeres. *Candalus* was constrained to yeelde, and to redeeme his life with sixe hundred markes. *Iohn le maire* 1062.

Alexander was buffeted by *Hildebrand*, was imprisoned, & died, about 1074. Others, 1062. *Benno Cardinal.*

Gregory the seauenth, before called *Hildebrand*, sate twelue yeeres, and one moneth: rather a monster in nature then a man. Hee poysoned seauen or eight Popes by the seruice of *Braxinus*, the sooner to come to the Papacie; hee vsurped the Papacie without Emperour, Clergie, or people. Hee cruelly hand ed the family of *Quintius*, who had imprisoned him; he caused the Emperour three dayes to attend bare foote for absolution. He stirred *Rodulph* against him, and two more, one after the death of another: hee vsed to carry about him a curious booke of Nigromancy, which one day forgetting, hee sent two of his trusty seruants, in such matters, to fetch it him (being now at the doore of the *Lateran*) with a specjall charge, not to looke into it. But they of a curious minde opened it and read in the Booke; and sodaynely the Angells of Sathan presented themselues, the multitude whereof, and the horreur of them, brought

The time when the Pope began,

these two young men almost out of their wits, and as themselves reported, these euill spirits insisted strongly, saying; Wherefore haue you called vs? Command vs quickly what you will haue vs to doe, else we will fall vpon you, &c. One of the young men answered, Cast vs downe these walls strait-way, and shewing them certaine high walls, in a moment, the euill spirits threw them to the earth. They thus terrified, and trembling, almost without breath, came to their master: this writeth *Benno*, a Cardinall, who was in this time. This Pope practised treasons and murther against the Emperour, insomuch as hee sought to haue slaine him euen in the Church as he should haue been at his prayers. He praised often in the Church of Saint *Marke* in mount *Auentine*. The Pope suborned one, promising great summes of money, to lay great stones vpon the beames of the Church, over the place where the Emperour vsually prayed, and to be let downe vpon the Emperour to crush him to death: but this wretched creature removing a stone too heauie for him, fell downe with it vpon the pauement of the Church, & it burst him all asunder. *John* Bishop of *Port* the Popes Secretary, openly in the Pulpit confessed *Hildebrand* to haue done such a thing, and we also as deceiuers should be burned alieue; giuing to vnderstand, that which he had done of the Sacrament of the Supper of our Lord, that is, the decree of Transubstantiation: whereof *Hildebrand* commanding *Counsell* of a certaine thing (as of old the Painims did of their Idols) hee cast the Hoast into the fire, because it gaue him no answer, though the Cardinalls spake against it. Thus tarre *Benno* a Cardinall.



Note a beginning of the fruits of that cursed decree of Transub.

Transubstantiation applied vnto charmes and enchantments. Moreouer, as he rose vp from his seate to excommunicate the Emperour *Henry* the fourth, the seate (late-ly made of new and strong wood) of it selfe brake into many peeces in terrible manner. *Benno*. He decreed single life to the Clergie, where-about hee moued maruelous tragedies, yet in *Almaine*, and in *Fraunce* were twenty foure Bishops and more, which together with their Clergie, were married, and defended, and constantly maintained their marriage. He commanded the vowe of Chastitie: hee ordayned the offering of the Masse. He was deposed, and fled to *Salerne*. *An. 1086*. where he died in exile. *Abb. Vesp. Benno Balenus* poisoned.

Clément the third was chosen Ante-pope to *Gregorie* the seauenth; so were two Popes together fixeteene yeares: he sate three yeares and fise moneths. *Plat.*

Victor the third was made Pope, not by election of Cardinalls, nor people of *Rome*, but was there intronized, by *Mashilde*, *Gregories* louer onely, and the *Normans* of that faction: hee sate foure moneths. He entred and intended to follow the example of his predecessour *Gregorie*, in moving of warres, and against the Emperour, and Pope *Clement*: he died of poison, which was put into the Challice by his Subdeacon, as he sung Masse. *Herman. Contract. Carfulan. pramonst. 1086.*

Urban the second, chosen by *Mashilde* onely, against the will of the Emperour, sate twelue yeares, foure moneths, and nineteene dayes. He was *Hildebrands* familiar, he watred, & caused to grow his pernicious seeds. He excommunicated the Archbishop of *Rauenna*, and *Cle-*

The time when the Pope began,

Clement the third, because he had bin chosen by the Emperour: some call him the *Perturber of the World*. He would absolue none excommunicated by *Hildebrand*: and fearing to fall into danger of his life, he went secretly out of the Towne, and celebrated many Synods at *Melph*, two at *Troy*, three at *Plaisance*, foure at *Clere-mont*, siue at *Toures*, in which he confirmed the acts of *Hildebrand*, and made new Ecclesiasticall ordinances, to fortifie the Papacy. This Pope cursed the Emperour, and the Ante-pope *Clement*, and he him againe. Hee heard *Anselme* against *William Rufus* 1088.

Paschal the second sate eightene-yeeres, and siue moneths, and seauen dayes: He followed the steppes of *Hildebrand*: He employed all his time in warres: he put from their dignities all Ecclesiasticall persons which had been ordained by the Emperour. He assembled a Counsell at *Rome*. 1101. because of an opinion of a Bishop of *Florence*, touching Antichrist already borne. *Sabellianus*. Seeing so many mischiefes committed in the Church, he prohibited Ministers marriages. Hee renewed the excommunication of *Gregory* the seauenth, and *Urban* the second, against the Emperour *Henry* the fourth, causing the sonne to take vp Armes against his father, an inhumane, and horrible crueltie. The sonne most vnnaturally besieged his father, tooke him traiterously, dispoiled him of all his Imperiall dignities, and made him die a poore miserable man, in great captiuitie and heanines: and all at the instigation of Christs pretended Vicar. Yet this Papall monster, not appeased with his death, commanded by his Letters, that his body should be vnburied, and cast out of the Church, &c. and to be de-
prived

prived for five yeeres of Sepulture. *Euseb. Chron.* Hee dispoyled the Archbishop of *Ravenna* of his lands, applying them to his owne profit: and after commanded the Archbishop of the same place to be taken vp, who had beene chosen Pope by the Emperour, in the time of *Gregory* the seuenth, sixe yeeres after hee had laid in the Sepulchre. The Emperor and the Pope accorded, yeelding to *Henry* the fitt investitures: but after he reuoked it and excommunicated the Emperour. But the Emperour comming to *Rome*, the Pope fled to *Apulia*, where he dyed. *Anno 1114.*

Gelasius the second sate one yeere and six months, was chosen without the Emperor: he was imprisond by *Cinthius* a great man of *Rome*, but he was deliuered by the people: the Emperor sent his Armie to *Rome*. The Pope fearing, fled to *Gayette*. The Emperor created another Pope called *Gregorie* the eight, the eighteenth Schisme of two Popes. *Gelacius* condemned the Emperour, and the Ante-pope. *R. Barn.* *Gelacius* came secretly to *Rome*; hee was knowne, and hardly escaped into *France*. *Supp. Chron.* 1118. He dyed of a plurisie at *Clugni*, where he was buried.

Calixt the second sate five yeeres: he was chosen by the Cardinalls. The Ante-pope came against him. He was ouercome in battell; and being taken by Pope *Calixt*, hee was set vpon a Cammell, his face towards the taile, and so made him goe, and after imprisond him. *John le Maire. Fasc. temporum.* 1119.

Honorius the second sate five yeeres, and two moneths: *Arnulph* Archbishop of *Lions* had at that time a singular.

The time when the Pope began,

singular grace in preaching; and after he had preached in *France*, and came to *Italie*, he came to *Rome*, but because hee rebuked too sharply the vices, delights, and pompes of the Church-men, hee was slaine. The Pope seemed to be grieved at it, yet made he no great search for the murtherers. *Plas. Sabellius. Bonifac. Simo.*

This Popes Legate *John*, was taken in bed with a whoore at *London*. *Grafion.*

Innocent the second sate foureteene yeeres: hee warred against *Roger* the Norman; but *Innocent* was ouerthrowne in battell, and led away prisoner: while he was in prison, the *Romans* elected another, but *Innocent* agreeing with *Roger*, hee was constrained to goe into *France* for succour, where he held two Counsells: after he returned towards the Emperour, who promised his aide, and so he returned into *Italie*. *Anaclete* the Antepope hearing thereof, stole away all the treasure and reliques of the Church, to wage them which were of his band: He dyed with griefe, and his Cardinalls craued pardon. Thus two Popes continued fixe yeeres. 1136.

Celestine the second sate five months, and eight daies: he died of the pestilence.

Lucius the second sate one yeere: hee willing to take away the dignity of the *Patrisian*, died of the pestilence. *Supp. Chron. Fasci. temporum.*

Eugenius the third sate eight yeeres: hauing excommunicated certaine *Romans*, hee was constrained to flee into *France*, 1145. comming againe he was honourably receiued; but he soone after dyed at *Tyber*, going to recreate himselfe. Hee was brought to *Rome*, and buried

in the Temple of Saint *Peter*. *Supp. Cron. 1145.*

Saint *Bernard* against the impietie of the Popes, and the Ecclesiasticall sort : see his 67. Sermon, where he calleth them the Ministers of Antechrist. *Item* 57. in his booke to *Eugenius*. *Item* in the 33. Sermon vpon the *Canticles*, he often saith that Prelates are but Pilats. He reproveth *Eugenius*, that leauing the word of God, hee aduanced humane Traditions. And *Hugo Cardinalis*, in his Postill vpon Saint *John* alleadgeth that *Bernard* sayth in a certaine place : It seemeth, O good Iesus, that all the vniuersity of Christians haue conspired against thee, and they are the chiefe of the conspiracy which obtaine the Primacie of the Church.

Anastasius late one yeere.

Adrian the fourth late five yeeres and sixe moneths: he would not goe to the Church of *Lateran* to be consecrated, vntill first *Arnold* Bishop of *Brixie* was cast out of the Towne, who opposed himselfe against the administration of Ciuill things, and Temporall Sword, which the Clergie had vsurped. Hee was angry with the Emperour for holding his left stirrope at his lighting. Hee stirred vp all *Italie* to rebell against him, for receiuing homage of his owne Bishops. He was troubled of the *Romans* for their auncient Liberties. *John* of *Salisbury* Bishop of *Chartys*, was a worthy man : Hee reproveth many things in the Clergie, and Popes, and being very familiar with *Adrian*, he was heard to say to *John*, That there were many Popes which rather succeeded *Romulus* in murder, then Saint *Peter* in feeding the sheepe. He excommunicated *William* King of *Sicilie*, and *Pouill*. Finally, he was choaked with a flie : he sayd, the life of a

Pope was most miserable. 1154.

Alexander the third sate about two and twenty yeeres: He was chosen by one halfe of the Cardinalls, and *Victor* on the other side; and so continued a Schisme of two Popes twenty yeeres; euen all the dayes of *Alexander*: For after *Victor*, came *Paschalis* the third, then *Calixt*, lastly, *Innocent*: vnto these all the Bishops of the Empire were sworne. *Alexander* granted the auncient Liberties to the *Romans*. He caused all *Italie* to rebell against the Emperour: hee troade vpon the Emperours necke. Hee defended *Becket* against *Henry* the second, King of *England* 1160. Hee seeking the Emperours death (while he was busied with the Turke) sent a Letter to the Turke, with the liuely Image of the King, to seeke to slay him. The Emperour with his Chaplaine on a hote day going to wash him, was surprized by an ambush of the Sultans, and brought before the Turke, where he fained himselfe to be the Emperours Chaplaine; but the Turke shewing him his Image, and the Popes Letters, he confessed the truth, and desired fauor: at length the Turke sent him away, vnder certaine conditions agreed betwixt them. The Emperour returning, assigned a day at *Noremburg*, and assembled his Court, declared the Pope *Alexander* his treason, shewing his Letters, and the Image. Briefly, euery one promised his helpe to pay his ransome, and to doe iustice vpon the said *Alexander*. The Pope vnderstanding his treason was come to light, and what the Emperour intended against him, he fled from *Rome* in the habite of his coole, and came to *Venice*. The *Venetians* maintained the Pope. The Emperour sent Embassadours to demand *Alexander*;

ander; finally, he sent his sonne *Otho*: the youth led with his Company, gaue battell: he lost the victory, and was taken prisoner; which the Pope seeing, would not agree with the Emperour, except he came to *Venice*, and receiued the meanes he would offer. The Emperour to helpe his sonne, came to *Venice*. The Pope would not absolue him of excommunication, vntill he presented himselfe at the doore of Saint *Markes* Church: When he came thither, the Pope commanded him, in the presence of al the people, to cast himselfe vpon the ground, and demand pardon; which he doing, the Pope set his foot vpon the Emperours necke, and pressing it downe, sayd: *Thou shalt goe vpon the Asse and Basiliske, and tread vnder thy feete, the Lyon and the Dragon.* The Emperour answered; This was not said to thee, but to *Peter*. But the Pope stepping againe vpon his neck, answered, Both to me, and to *Peter*. The Emperour fearing some danger, held his peace; and so was absolued, and vpon conditions agreed. *Estate of the Church, and Plat.* Now let the world iudge, whether this be Christs Vicar, *Peters* true Successour, a seruant of seruants, or a Luciferian proude Pope, the sonne of perdition, and Antechrist himselfe, that sitteth in the Temple of God, and boasteth himselfe aboue all that is called God. 1180.

Lucius the third sate foure yeeres, and two moneths: while he went about to expell the Consuls and Patricij of *Rome*, he was cast out, and withdrew himselfe to *Venice*: Such as tooke his part, had their eyes put out; others were set vpon Asse, with their faces towards the rayle, and ignominiously handled. *Platin.* Hee dyed at *Veron.*

The time when the Pope began,

Urban the third sate one yeere, and sixe months. *Sup.*

Gregorie the eight sate fiftie seauen dayes.

Clement the third sate three yeeres, and sixe months: he made a Decretall against all such Priests as celebrated Masse in wooden vessells, and with common bread. Heere is nothing respected but outward things, and the commandement of God neglected. Note againe, common bread was now in vse in the Lords Supper.

Celestine the third sate sixe yeeres: Hee crowned the Emperour with his feet, sitting in his Pontifical Chaire, and holding the Imperiall Crowne betweene his feete; and the Emperour bowing downe his head, and likewise the Empresse, receiued it from his feet: and immediately hee kickes it off againe to the ground, in token that he had power (if he so deserue) to depose him. The Cardinalls standing round about, reuerently tooke it vp, and set it on their heads againe. *Baronius. Ranulph. Myserie of Iniquitie.*

Innocent the third sate eighteene yeeres: he absolved the Princes from their oath to the Emperour, caused them to choose *Otho* the fourth, and after excommunicated *Otho* also. This Pope added a very dangerous penitence vnto the Articles of the Faith, that is, Transubstantiation, as a thirteenth Article of the Faith. See the Decretalls. *Tit. 1. De Summa Trinitate & fide Apostolica. cap. Firmiter credimus.* This Decretall was made in the yeere of Christ 1215. and promulged in the Counsell of *Lateran*. Hee made another Decree of the Cannon of the Masse, and commanded it to be receiued, as from the Apostles: Thus they place in the roome of the doctrine

Strine of the Apostles, their owne Decrees. Hee also commaunded confession in the Priests eare, at the least once a yeare. See Decretal. *Tit. 38. cap. Omnes utriusq; sexus.* He dyed at *Pisa, Anno 1216.*

Honorius the third sate tenne yeeres, and seauen moneths: he excommunicated the Emperour: hee raised the French against the Earle of *Thelosa*, for fauouring *Albigenes*. He was denyed in *France* the exacti- ons of two Prebends in euery Church, and two Monkes in euery Abbey 1216. Hee confirmed the order of the *Jacobines*, which his predecessors had refused to do; and confirmed the order of the *Mendicants*. He commanded the Hoste should be kept in a place by it selfe, and well inclosed. When the Hoste was lifted vp, the people to do reuerence, and bowe to it; and also, when it was carried to the sicke. He confirmed the order of Saint *Francis. Fassei. temporum.* Thus the fulnesse of infection is come into the Church by the foure plagues of begging Monkes.

Gregorie the ninth sate foureteene yeeres, and three moneths: This Pope heaped vp Decretalls, and commanded them to be kept through all Christendome, in Schooles and Iudgement. Thus the word of God is set aside for their traditions. *Peter de Vienna* complained, That all the world cannot fill the insatiablitie of the Pope; That the turpitudes of the Clergie are so great, and enormous, as shame forbiddeth to speake thereof. Hee also maintained, that the Pope, neither by diuine, nor humane right, hath any power of the Sword. The Pope excommunicated him. *William* the Gold-smith at this time, sheweth that the Pope is Antichrist, *Rome Ba-*

bylon, the Prelates, members of Antichrist. *Casarius* 10. *Distinct.* 3. of his Dialogues. The Pope was driven out of *Rome* by the *Romans*. He cursed the Emperour *Frederike* for not going to the holy Land: and the second time, for punishing Rebels, and received 12000. ounces of gold, for absolving him. *Vide Plat.* and the *Mysterie of Iniquitie. ps.* 360. He cursed the *Greeke Church*, and they him againe: he plagued the Clergie of *England* by exactions, foure markes of every Church: the first part of every Ecclesiasticall person: 10000. markes for maintaining of the warres against the Emperour: he stirred vp his sonne against him. He wrote to the *Sarazens*, not to agree with him. He fell out with the Cardinall *Columna*, because he would not doe a vile message to the Emperour, saying: I hold thee not hence-forth for Cardinall: Nor I thee for Pope, sayd *Columna*: and so he departed: *Math. Paris.* See the *Mystery of Iniquity. fol.* 304. *Gregorie* afflicted with so many mischiefs, fell sicke, and dyed with sorrow and griefe. 1241.

Celestine the fourth sate eighteen dayes: was poisoned.

Innocent the fourth sate eleuen yeeres, and fixe moneths: He canonized many Saints, made much of begging Friars. Hee prescribed the Emperour *Frederike*, and *Conrade*, and then commanded *William* to be chosen against him. He exacted in *England* the third of all Church-goods: and the yeerely fruits of vacant Benefices, and halfe of all Non-residences: and all the intestate Ecclesiasticall. Againe, of some Priests, fiftene, of some tenn, of some, five able men, furnished with horse and harness to the warres, for one whole yeere: besides 10000. markes, and after 70000. markes to
this

this warre, in despite of King *Henry*; besides *Peterpence*: 60000. markes yeerely of Aient Clarkes: He reuoked Friers priuiledges, excommunicated them, and all religious persons. The Emperour sayde (foreseeing what would follow when hee was cholen Pope;) I haue lost a Cardinall my friend, and haue cholen a Pope mine enemie: *Plat.* So honours change manners; and the very pride of the place makes them forget all duty to God, and man. He dyed miserably at *Naples*, sooner than he thought. *Naucler.* 1250.

Alexander the fourth sate seauen yeeres: he was set vp against *Conrade* the Emperour: hee reuoked the acts of *Innocent*, condemned the Bookes of *Gulielmus de Sancto amore*, written against Begging Friers: *Plat.* popish Clergie, calling the Pope Antechrist. He lost his armie in *Nicrea*, and comming to *Viterbe*, he dyed there 1261.

From *Siluester* the second that diuellish Magitian, vntill this time, the Popes haue reigned as incarnate diuells, in all trumperies, deceits, oppression of the good, and manifest tyrannies, and haue tormented by their infernall furies, the greatest monarkes; *Henry* the fourth and fift, the second *Frederiske*, and other princes of the earth.

Vrbane the fourth sate three yeeres and one moneth: hee raised vp warres against *Manfroy*, and after against *Conradin*, and ouercame them both, and so obtayned the lands; but the end was miserable: for the *Sicilians*, after the yeere 1282. rebelled against him, and slew all his French army in an euening sodainely, and opened their women great with childe, and cast away their fruit, that they, nor none of that generation might remaine.

The time when the Pope began,

maine. This occasion was afterward commonly called, the *Euen-song* of *Sicilie*: This Pope dyed at *Peruse*.

Clement the fourth sate three yeers and nine months: He had wife and children. Hee was the King of *France* his Chancellor. After his wifes death, he was Bishop of *Pany*: after Archbishop of *Narbon*: after Cardinall, and was chosen Pope. Hee demanded a certaine tenth in *Almayne*. *John*, Glossator of the Decree, and Prouost of Saint *Stephen de Alberstate*, opposed himselfe against it, and appealed to the next Councell, for the which hee was excommunicated of the Pope, and depriued of his office. *Sea of Histories*. *Clement* had a nephew which held three Benefices; he constrained him to forsake two of them. *Naucier*. He died at *Viterbe*.

Gregorie the tenth sate foure yeeres: he assembled a Councell at *Lions*, where was agreed the tenth part of the goods of the Church, to be giuen for sixe yeeres, to maintaine the warres for the conquest of the lands beyond the Seas. He labored to bring the Greeke Church vnto *Rome*, but all in vaine; so as he is not vniuersall Bishop, nor his Successors. 1272. He came to *Aretinum*, where he died.

Innocent the fift sate sixe moneths, and two dayes.

Adrian the fift sate fortie dayes: he died at *Viterbe*, 1276. before hee was consecrated.

John the two and twentieth sate eight moneths, promising himselfe long life, foretold by the Starres, as hee affirmed it, but in the presence of his people, a new Vault, *Valerius* calleth it a playing Hall; *Stella*, a rich and

and precious chamber, which he had built in his pallace at *Viterbie*, fell the fourth day following sodainely vpon him, in the yeere 1277. and the seauenth day after the sayd ruine, he was found miserably slaine, betwixt the stones and the timber, and was buried in the great Church. Here the Pope found by experience the vanity of his diuination. At this time was the doctrine of the *Waldous*, holding but two Sacraments, baptisme and the Communion: The Masse an abhominable and detestable thing, and therefore to be abolished: All humane tradition to be reiected, as not necessary to saluation: against many other toyes of Popery, against the Popes Supremacie; called *Rome* very *Babylon*, and the Pope the fountaine of all euill.

Nicholas the third sate foure yeeres: He transported to himselfe the dignity of the Senator of *Rome*. He made a Parke for Hares and Conies, for his pleasure to hunt in. He gaue much to his nephew, or rather bastard, called *Barthand*, that hee tooke from others by force: as some say, hee ingendered vpon a Concubine of his bastards, a monster, whose haire and nayles were like a Beares. See *John de Naion*, in his Institutions of *Beda*.

And as hee was determined to preferre the house of the *Yrmins*, of which house he was, and therefore had caused to be paynted the pictures of Beares in the Pallace, being in the towne of *Sutry*, hee was taken with an Apoplexy, of which he died sodainly, and without speech. Anno 1291.

Martin the fourth sate two yeeres and eight months: he excommunicated *Peter* King of *Aragon*, and exposed his kingdome for a prey to the first that could get it, be-

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cause

The time when the Pope began,

cause hee ordayned an army by Sea into *Sicilie* against *Charles*; and absolued his subiects of their oath. Note that all the pastime of Popes, is, to set Princes together by the eares. Hee granted to *Rome* the choyce of two Senators, of the Nobilitie, and excommunicated *Palolagus* Emperour of *Greece*. He tooke the Concubine of his predeceffour *Nicholas*: but lest such an accident might happen him as did vnto others; namely, that if he had a childe, it should be like vnto a Beare, he commanded all the Beares which had beene paynted in the Pallace by a Pope of the house of the *Vrsins*, should be defaced: For he knew well, that the figure of things vpon which women thinke, when they conceiue, oft-times, is certainly imprinted in them. *Tho. Cooper Abridgement of Chron.* But as once hee was taking his ordinary refection with his Captaines, he was taken with a secret mallady whereof he died. See *Cusalanus*.

Honorius the fourth sate two yeeres: he excommunicated *Peter* King of *Aragon*, who then occupied the kingdome of *Sicilie* against *Charles*, and confirmed the Edict of his Predeceffour against him. Thus they succeed one another in cruelty: he confirmed the Sect of *August*. He died. 1288.

Nicholas the fourth sate foure yeeres, and one month. *Naucier*. Some say six yeeres. Many cruell warres, murders, dissentions, and brawles in his time happened in *Rome*, vpon his occasion, giuing more countenance to the one part, then to the other: and this continued two yeeres. *Fasci, temporum*. *Nicholas* died of griefe, because all things happened not after his wish. 1291.

Celestine

Celestine the fift fate two yeeres and five moneths : he went about the reformation of the Clergie : they grinding their teeth at him, called him Sor and Dotard : one of thefe companions killed *Benet*; ſuborned another, who making a cranny in his chamber, many nights cryed as it had beene an Angell from heauen, *Celestine, Celestine*, renounce thy Papacy, for that charge exceedeth thy force. Some alſo in the day time counſelled him to giue ouer his Popedome, and provide for his ſaluation. Note wee here that *Rome* cannot abide to heare of reformation. As he returned from *Naples*, he diſmiſſed himſelfe of that charge, &c. See *Chriſtian Maſius* : yet firſt hee made a conſtitution by all their conſents, That it ſhould be lawfull for a Pope to giue ouer ſuch a charge : which *Boniface* his ſucceſſour ſubrilly confirmed, and placed it in the ſixt booke of his Decretalls : But this *Boniface* fearing that the people deſpiſing him, ſhould cleaue vnto *Celestine*, cauſed him to be put in cloſe priſon, where he dyed. 1295.

Boniface the eight fate eight yeeres and nine moneths: He obtained the place (as before) by fraud and violence, to his predeceſſour *Celestine*. This is he of whom it is ſpoken, that hee entred as a Foxe, reigned as a Lion, and died as a Dogge. He was a terrour to Emperours, Kings and Princes, Nations and People, which he more reſpected then Religion, which gaue and tooke away kingdomes at his pleaſure, extraordinarily thirſting after gold from all places. He was alſo cruell againſt the dead, for he cauſed a godly man, buried twenty yeeres before, to be taken out of his graue, and burnt for heretic, as he decreed. His pride and arrogancie was ſo hate-

The time when the Pope began,

full to Princes, as *Philip* King of *France*, to bring vnder his pride made forces against him, inuaded him priuily in the night at *Anagni*, and breaking downe the gates, tooke him in his fathers house, and carried him to *Rome* prisoner, where through grieve of minde he died, thirtie fiue dayes after; and all his goods and treasure went to pillage. *Platin. Iohn de la Mairie*. On *Ashwednesday* he gaue *Ashes* vnto the people of *Genes*: and *Porchas* the Archbishop of the Towne presented himselfe before him, and vnderstanding that hee was of the *Gebellins*, whom he hated, hee being on his knees vnconered, respecting neither day nor place, people, or religion, in his malice he cast an handfull of ashes in his eies, & abusing Scripture said: *Remember that thou art a Gebelline, and that with Gebelius thou shalt be brought to ashes*: and strait deprived the Archbishop of his dignity, though after he restored him. *Platina. Crimis. Cor. Abb. 1295.*

Benes the eleuenth late eight moneths: hee was a good man, and studied for concord: hee contemned Friers, reuoked *Bonifaces* Decrees. Comming to *Peruse*, he there fell sicke, and dyed: But it was after pro- ued, that a certaine *Abbesse* presented vnto him poyso- ned figges, whereof hee dyed; and *Leander* affirmeth hee dyed of poyson. 1304.

Clement the fift late at *Auignon* eight yeeres and tenne moneths: hee was enthronized at *Lyons*, in the Church of *Saint Iust*, with a mighty concourse of the Cleargie, and all estates. But their great pompe was mixed with great mourning: for as an innumerable multitude were mounted vpon an olde wall of *Saint Iust*, the sayd wall fell, and slew Duke *Iohn* of *Brittaine*: The King was there

there wounded, and the Pope throwne ouer his horse, and troden vnder foote, where he lost a rich Carbuncle out of his triple Crowne, esteemed at sixe thousand florens of golde, (*Pride must haue a fall:*) besides, more then twelue other noble persons were there wounded, and dyed. These things done, the King departed, and the Pope made his residencie at *Auignon*. This Pope kept his *Roman Court*, not at *Rome*, but at *Auignon*, where it abode by the space of seauentie three yeeres, before it returned to *Rome*. See *John le Maire*. Hee sent three Cardinalls to gouerne *Rome*. This *Clement* was a publique whoore-monger, and a great maintayner of harlots. *Chron. Herm. Paralip. Vesp.* He gaue to them that offered themselues against the *Turke*, foure soules out of Purgatory, at their will, *Agrippa de vanitat.* This Pope commanded the Angels to carry into the ioyes of Paradise, and draw out of Purgatory, the soule of him whosoever should die in the way going in pilgrimage to *Rome*: moreouer, that the paines of hell shall no way be inflicted ypon them. In a Bull which is kept by Coppy at *Vienna* and *Limega* at this day. *Agrippa de vanit. Scient.* Hee condemned them that would not worship the bread of the Eucharist. He ordained, That the oathes deliuered to Princes, were not oathes of subiection, but of fidelity. Hee ordayned a feast instituted in the honour of the bread in the Eucharist, which the Papists call Gods feast. Hee pronounced that the Reliques of Saints ought to be greatly honoured. Finally, he being tormented with a fluxe of the belly, and paine of the stomacke and sides, he deceased in a Castle called *Rocquemauire* vpon *Bosue* 1314.

Behold here how humane traditions doe increase in-

stead of the word of God.

John the three and twentieth late nineteene yeeres and foure moneths. Hee condemned the Constitutions of *Nicholas. Decr. 6. tit. 12.* He made a Constitution against Friers Minors: he taught certaine errorrs, amongst others, that soules so soone as they were dispoyled of the bodies, should not see God before the last Iudgement. *Massius* witnesseth, his father had so taught him before. He writ to the *Grecians*, that there was but one Church, whereof hee was chiefe, and the Vicar of Iesus Christ. The *Grecians* answered, Wee beleue surely that thy power is very great ouer thy subiects; we cannot indure thy extreame pride, nor satisfie thy couetousnesse: the Diuell be with thee, for God is with vs. *John de la Mandauill* in his sixt booke rehearseth it. He declared *Lewes de Banierre* a Rebell, Schismaticke, and Heretike, because (being chosen Emperour) hee tooke the gouernement without any oath to the Pope of subiection. *Hiero Marius*. The Emperour came to appease the Popes rage to *Millaine*, and sent to *Auignon*, to the Pope, that hee would grant him kindly, the ornaments of the Empire, the Pope refused his Ambassadors, with great shame, and cited the Emperour peremptorily, that hee would come to *Auignon*, and submit himselfe to the ordinances of the Church. The Emperour knowing their tyranny, would not submit himselfe; as if hee were his seruant, and would not goe, but sent againe to make the same request. The Pope persisted in his opinion, &c. The Emperour calling vnto him many Princes and Lords of *Italie*, came to *Rome*, where he was honourably receiued of the people. The greatest Lords of *Rome* sent Ambassadors to the Pope, beseeching him to visit the towne, and

and grant to the King of the *Romans* the imperiall ornaments : which if he refused to doe, they protested to observe the auncient Law , and to vse the right of the *Roman* people. The Pope hearing the Embassage , draue them backe shamefully with vile words, and threatens ; which the *Roman* people seeing, departed, and so by the commandement of all the Clergie, and people, hee was crowned, &c. Hereupon the Pope accused him as one guiltie of diuine treason, and an heretike, and published against him a very rigorous Proceffe. (Oh Luciferian pride, vnbecoming *Peters* successour.) The Emperour fortifying himselfe , published in all parts of the Empire , an appellation against the Pope , that hee for his part doth execute the Testament of Iesus Christ, teaching peace ; which the Pope disturbeth in all Christendome, and remembers not, that all the honour he now hath , was graunted by Saint *Constantine* , to *Siluester*, when he was yet hid , and therefore accuseth him of Ingratitude, &c. and then they agreed to bring into the Church of Christ , the auncient custome obserued in electing the Pope ; namely , that being chosen by the people, he should be confirmed by the Emperour : and therefore one, called *Peter Carbaria*, a Frier, was created Pope , and called *Nicholas* the first : and Pope *Iohn* was declared an hereticke, a tyrant of the Church , and not a Pastour , but a perturber of the peace of Christians : which proceedings the Emperour and the Princes, assistants at the Counsell held at *Rome*, submitted to the iudgement of the Catholique Church. *Marius*. This done, the Emperour returned into *Almaine* , and Pope *Nicholas* remayned in *Italy*. But finally *Boniface*, Countie of *Pise*, deliuered him to Pope *Iohn*, and he died in great misery,

miserie, being straitly detained. See *Suppl. Chron. Plain.*
1334.

Benet the twelfth sate seven yeeres and three months : hee was enemy to the Emperour *Lewis*, as his predecesfour ; for he renewed the excommunication , and 'dispoyled him of all honour. *Marinus*. *Lewis* assembled at *Frankford* all the Electors, &c. He shewed, that it onely pertaineth to the Electors of the Empire , and not to any other, to choose the King of *Romans*, or Emperour, for in substance they are all one : which Emperour may exercise the affaires of the Empire , without any confirmation of the *Roman* seate : Who ought to be sacred by the Pope , after notice by the Princes , that he is legitimately chosen : But if the Pope refuse , hee may be proclaymed Emperour *Augustus* , by any Catholique Bishop whatsoeuer , as hath beene long time vsed : and all such Vnctions are onely certayne ceremonies, inuented by Popes, which giue only the name, not the thing. The Emperour makes not an oathe of fidelitie to the Popes, but for the defence of the Faith; not to giue him any superioritie in things which concerne the Temporaltie. Further , hee shewed in the vacancie of the Empire, it is false, that the right is deuolued vnto the Pope, and that this is against the liberty and dignity of the Empire : but that by a custome approued , and vsed of long time, without any contradiction , during the vacation of the Empire, it pertaineth to the Countie *Palatine* of *Rheine* , to haue the managing of the affaires of the Empire . This done, he yeilded a reason of his faith, and purged himselfe of all things obiected against him, by *Iohn* and *Benet* the twelfth.

The

The integrity of this *Lewis* so preuayled with Pope *Bennet*, as a peace was after concluded betweene them; insomuch as the French Ambassadours called the Pope, the Protector of Heretickes. *Bennet* absolved him of his excommunication; but being menaced by the King of *France*, hee left the Sentence giuen by his predecessour against *Lewis*. This Pope was an olde adulterer, and bought deare the Sister of *Francis Petrarke* a faire woman, of her brother called *Gerard*. He contradicted his predecessours heresie, affirming, that the soules of the godly, as soone as they be departed from the body, do see the face of God. *Decret. Benedictus Deus in donis*. He said the Pope had no parents. *Fasci Temporum*. He dyed at *Anignon*, to the great ioy of many. *Opposition. Andrew de Castra. & Bardosanes*. He defended Grace against Free-will. *Iohn de Rupe Scissa* taught, the Pope to be Antechrist, and the Church of *Babylon*.

Clement the sixt sate eleuen yeeres in *Anignon*: he was a man very desirous of women, of honour and power: Led with a diabolicall furie, hee fixed letters vpon the gates and doores of Temples, by which he threatned the Emperour vpon grievous punishment, that within three dayes he should renounce the right of the Empire. *H. Marius*.

The Emperour came to *Frankesford*, and sought the Popes fauour. The Pope answered the Ambassadours, that he neuer would pardon *Lewis*, but vpon very vniust and cruell conditions, and so gaue a formulary to the Ambassadours. *Lewis* shewed this to the Princes, &c. The Princes iudged them to tend to the destruction of the Empire, and promised ayde: but the Pope

The time when the Pope began,

most cruelly excommunicated *Lewis*. Hee deprived *John* Bishop of *Magunce*, one of the Electours, and solicited the Electors to choose a new Emperour: they chose *Charles* the fourth, who was crowned in *Bohemia*, during the emperie of *Lewis*; but he was not reputed Emperour, no not after the death of *Lewis*. *Lewis* was poysoned, as is sayd, hauing drunke of the cup of *Iane* Dutchesse of *Austrich*; at the poynt of death he cryed: *O God be mercifull to mee a poore sinner. Munster*, and others. 1348. The Pope died sodainely, being stricken with an impostume. 1353.

Opposition. *Conrad Hagar* taught, that the Sacrament of the Masse was auailable neither for quicke nor dead. *Francis Patriarcha* condemned Monkes and Friers, called *Rome* the whoore of *Babylon*, the Schoole of Errour, the Temple of Heresie. *Epist.* 20. with many others.

Innocent the sixt sate nine yeeres: He would haue gathered a Tenth of the Clergie, but was denyed, and so ceased. He was sparing in his diet, and living; but in expences of warre, very large. This Pope ordayned the feast of Iesus Christs Launce and Nailes: to the end those dead Idols might be adored by the Christians. Before his death was such an Eclipse of the Sunne as was neuer scene. *Massius. Plat.* As he was preparing an army by Sea against the Turke, the *Romans* being in troubles and seditions, he was so vexed in minde, that hee dyed with griefe. *Anno* 1362.

Vrbán the fift sate eight yeeres: He sent a Legat into *Italie*, with full power, and so repressed the Vicounts, and other Gouernours of Townes; threatening great losses, if they would not submit themselves vnder the obedience

obedience of the *Roman Church*. *Armascan* a learned man and Bishop of *Ireland*, published Conclusions against Friers, teaching that it was a villainous thing for a Christian to begge without neede. *Volater*. He sayd he could not finde foure Bibles in *Oxford*. Iesuites began by *John Columbau*, and *Francis Vincent* of *Burgony*. *Volat. Sabell*. *John Wickecliffe* of *Oxford* in *England*, a rare Theologian, he touched liuely the abuses of the Popedome, against begging Friers and Monkes; hee had King *Edward* to friend. The Pope as he returned into *France* dyed at *Marcellus*, not without suspicion of poyson. *Sabell*.

Charles the fift Emperour and King of *France*, caused the Scripture to be translated into French. 1366.

Gregorie the eleuenth sate at *Auignon* seauen yeeres and fife moneths: Many of the townes of *Italy* reuolted from his obedience: At the perswasion of a Nunne, he pronounced sentence of Interdiction against the *Florentines* the first Authors, and seised all the townes about them, and made warre vpon them. *Naucley*. *Gregorie* dyed, being tormented with an intollerable paine in the bladder. *Plat*. 1378.

Vrbane the sixt sate eleuen yeeres: he was a cruell man, of whom by prayer nothing could be obtayned. *Crantzius*. He being come to the Popedome, sought to reuenge himselfe: he was forsaken of his Cardinalls, as a false Pope, and *Clement* the seauenth chosen.

Clement the seauenth sate in *Auignon* fiftene yeeres: and thus beganne the two and twentieth Schisme of two Popes 29. yeeres, vntill the Counsell of *Constance*, the

The time when the Pope began,

one cursing and warring with the other, that about 200000. were miserably slaine and drowned. *Clement* was chosen three months after *Urban*. *Urban* made thirtie new Cardinals in one day, and displaced the old, and put them in prison. Hee was vnder the safe keeping of the King of *Naples*, for his pride certayne dayes; at the length, desiring that hee might goe to new *Cesarea* for his health, hee was set at libertie, where hee gathered forces against the King: But *Raymundus* the Generall of the Kings forces, *Urban* comming with all his Court to the next shore, he shipped them, and brought the Pope to *Genua*, and of seauen Cardinals being taken at new *Cesarea*, putting fise of them into sackes, he drowned them in the Sea, because he thought they fauoured *Clement*. The Pope *Urban* succeeding unhappily in his Popedom, dyed the eleuenth yeere of his Popedom, few lamenting his death, as a rude and execrable person. *Plattina*. *Theodor*. *Cerinth*. The waters and fountaines were poysoned, whereof he dyed, and all his nobility. *Nacler*. These two Popes sent terrible Bulls into diuers parts of the world, and so sowed defamatorie bookes, wherein they named one another Antechrist, Schismatikes. Heretikes, tyrants, traytors, theeuers, vniust, sowers of tares, and children of Belial. *Iohn de Ligni*, in a Treatise in fauour of *Urban*, and the Abbot of *Saint Vast*: the Kings Chancellor of *France*, in fauour of *Clement*; That the Pope is Antechrist, no better witnesses then themselves. *Clement* dyed at *Auignon* 1394. *Matthias* a *Bohemian* proueth the Pope to be Antechrist, and Friers, heretikes. *Walter Brut*: In likewise, many Noble men in *England* maintained *Wickecliffes* doctrine; The Lord Montague, Lord Clifford, Earle of Salisburie.

Swinderby

*Papa Antichristus
ex ipso
signis.*

Swinderby a priest wrote against Transubstantiation.
1387.

Boniface the ninth sate at *Rome* fiftene yeeres. Hee was chosen after *Urban*. He made a Law whereby hee obtayned the seigniorie of all the world, that is, that no Parson should be promoted to any Benefice, before hee had payed to the Apostolique Chamber, all the renewes of the first yeere. Hee made great marchandize of Indulgences, and sold them for money.

Bennet the thirteenth sate at *Auignon* one and twentie yeeres: He gaue to *Charles* the sixt, King of *France*, the tenth part of all Ecclesiasticall goods, to make him his friend, and to diuide the spoyle. And as hee was in his Country, *Catalongue*, in a strong Castle called *Pauiscole*, maintaining himselfe the true Vicar of Iesus Christ, hee was condemned many wayes by the authority of the sayd Counsell. Finally, dying at *Pauiscole*, he commanded his Cardinals, that presently they should choose another in his place, and they elected one *Giles Menias*, and called him *Clement* the eight. *Plattina*.

This Pope made Cardinals at the instigation of *Alphonsus* King, and did all that a Pope should doe. But after *Martin* 1. had agreed with *Alphonsus*, by his commandement *Giles* renounced all his right to the Pope-dome, and was declared Bishop of *Maïorque*; and the Cardinals made by him willingly renounced their dignities.

Innocent the seauenth was chosen after *Boniface* the ninth sate at *Rome* two yeeres: he being Cardinall, was wont to taxe the negligence and fearefulnesse of the

The time when the Pope began,

former Popes : for he said, it came to passe through their sloath, that the Church of *Rome*, and the destruction of the whole Christian Common-wealth, was not yet cut off. But when he came to the Papacie, he followed the steppes of *Urban*, and *Boniface*, whom being a priuate man, hee had taxed. Hee warred with the Citizens of *Rome*. The Anti-pope *Benedict* reclayming. *Plattina*. With the neglect of his sepulcher his memory perished. Hee had a care that *Nicholas* the sist should be restored to his Popedom. *Plat.* 1404.

Gregorie the twelfth sate eight yeeres : he was chosen after the death of *Innocent*, and an oath taken to yeeld, if the profit of the Church required it, but hee would not, though hee promised before a Notarie, before he was confirmed Pope, 1407. *Benet*, and *Gregory*, were perswaded by *Charles* the sixt Emperour, for the good and vnion of the Church, to giue ouer their rights. *Benet* gaue no answer : but dismissed the Ambassadour without farewell ; and for feare to be constrained, provided for himselfe. A Counsell was held at *Pice*, to vnite the vniuersall Church, whereunto *Gregorie* and *Benet* were cited, but had no care to appeare, but derided it. So at the said Counsell, *Gregory* and *Benet* were both deposed, & one called *Alexander* was instituted ; so were three Popes together : but *Gregorie* fled to *Austrich*, &c. To their deposition all Christian Nations consented, except a part of *Spaine*, and the Count *Arnimacke*, and the King of *Scots*, who fauoured *Benet*.

*Papa
Crediting.*

Alexander the sist sate eight moneths. He was a learned man, a worthy and a godly man : hee was chosen with the consent of all the Cardinals in the Counsell of

Pice.

Pice. Thus *Gregorie* and *Bennet* not giuing over, were three Popes at once. *Alexander* was so liberall to the poore, and to men worthy of his charity, as within a while he left nothing to himselfe. Whereupon, in merriment, he was wont to say: He had been a rich Bishop, a poore Cardinal, and a beggerly Pope. After the Counsell of *Pice*, he goeth to *Bononie*, where he fell grievously sicke; and knowing Death to be neere, the Cardinalls comming vnto him, he exhorted them to concord and peace, and to preferue the dignity of the Church, and testified, though Death were before his eyes, yet he did not feare, &c. And when hee could hardly vtter the words, hee sayd, *My peace I giue vnto you, my peace I leaue with you.* See *Plat.* 1409.

It is thought he had a poisoned drinke giuen him of a Physitian, *Marcellus* of *Parma*, hired by *Balthazar* a Cardinall (whom hee fauoured) with a great summe of money. *Panecius* reciteth in his 56. Sermon, and *Estate of the Church.*

Note, *Rome* cannot abide an honest man to be Pope.

John the twenty foure succeeded *Alexander*, before *Balthazar Cosse*, Cardinall: hee sate fise yeeres at *Bolognie*; he came to the Popedome, rather by force and violence, then by free Canonick Election: For being at *Bolognie*, rather as a Lord and Master then a Legate, the Fathers being assembled to choose a Pope, hee exceedingly threatned them, if they elected not such a one as pleased him: Therefore many were presented, but hee approued none. Then sayd the Cardinalls vnto him, Name him whom you like. Then hee answered, Giue me *Saint Peters* Mantle, and pontificall habite, and I will

*Dubio
conspicio
affidit.*

will giue them to him, whom I would haue to be Pope. When hee had receiued them, hee put them vpon himselfe, and sayd; It is I that am Pope: and though they were not pleased therewith, yet they were faine to dissemble; so furious terrible, and inuironed with souldiers was he. This reporteth *Stella*. After his Election he went to *Rome* to hold a Synode. In the first Session, the Pope sitting on a high seate, &c. there came an Owle, and sat vpon one of the balkes of the Temple, looking directly vpon the Pope, saluting him with a fearefull song: The company could scarce keepe themselues from laughing. The Pope beganne to be ashamed, to sweat, and to be tormented in himselfe; and finally, finding no way to ease himselfe, he dismissed the company, and retired. There was another Session after this, wherein came the like; but this Owle could not be chased away, neither with cries, nor stones, nor for staves that were throwne at him. *Nicholas Clemengis* Archdeacon of *Baieux*.

The Counsel of *Constance* assembled, where the Pope appeared. 1414. This Counsell indured foure yeeres; sixe of *Gregories* Cardinalls approoued the Counsell. *Naucler*. *John Huffle*, and *Hierome of Prage* were sent for, and had the Emperours safe-conduct: and because they would not recant, they were notwithstanding both burnt. Many crimes were objected against the Pope; whereupon he fled away in a disguised habite, and vfed many places for his defence. *Naucler*. He was taken, and brought to *Constance*, and there detained in prison: After they proued against him fiftie and foure criminall Articles. He was deposed by all the Counsell. Himselfe approoued his depositions, &c. *Naucler*. 1416. They cited

cited also *Gregorie* the twelfth, but he resigned his *Papacie* into the hands of the Counsell. Hee was created Legate in the Marquedome of *Ancon*: where hee dyed soone after. *Iohn de la Maire*.

Martine the fifth (though *Beness* Cardinalls choose *Clement* the eight, but preuayled not) was chosen of thirty three Cardinalls in the Counsell of *Constance*, he sate foureteene yeeres. Hee condemned all the acts of the former Popes in the Schisme. *Iohn* being deliuered out of prison commeth to *Florence* vnto *Martine*, kissed his feet, and acknowledged him true Pope, and Christs Vicar. *Martine* receiuing him into the number of the Cardinalls, created him Bishop of *Tusculane*: but he (as it is thought) not induring a priuate life, through griefe of minde, after certaine moneths, dyed. *Martine* of a Bishop of *Florence*, created an Archbishop. The yeere after, the River *Tibris* did so increase as it drowned all the plaines in *Rome*, and filled the Temple *Pantheon*, euen vnto the high Altar. A great plague ensued, that compelled them to change the place and time of the Counsell intended. Certaine Cardinalls, after the death of *Iohn* the foure and twentieth, created a new Pope, and called him *Clement* the eight: but after a while hee gaue ouer, the rest were put in prison. Pope *Martine* died of an Apoplexie. 1431.

Eugenius the fourth sate sixeteene yeeres: after his creation, hee appoynted a certayne day for a generall Consistorie; whither came so great a multitude, that the beames of the place cracking, it bred such a feare, that in the flying away of the people, the Bishop of *Senagal*, a Citizen of *Rome* was boren downe, and dyed.

The time when the Pope began,

The Popes pride prouoked much warres in the Citty, and abroad, and he was often driuen to his straits, being prest with warres euery way. The Emperour and other Princes and Prelates, admonished him twice or thrice, to appoynt a conuenient place at *Basill* for the Counsell, which was concluded in the Counsell of *Constance*, from tenne yeeres to tenne yeeres, and to come thither with his Cardinals: otherwise they would deale with him as with an enemie, and an obstinate person. Whereunto hee assented; But hee was so vexed with warres on euery side, as hee had scarce libertie to rest. But hee confirmed the Counsell of *Basill*, begunne by *Martine* his predeceffour; and hee was by the same deposed, and condemned an Hereticke, and Schismaticke. *Plat.* The Counsell of *Basill* chose *Felix*. 1448.

Felix the fift Duke of *Sauore*, was chosen by the Counsell of *Basill*, Anti-pape; but *Eugenius* deposed, and would not yeeld; so there was a Schisme of two Popes thirteene yeeres: some say sixetene together, till *Felix* was contented to giue ouer to *Nicholas* the fift. *Platt.* 1439. Some followed *Eugenius*, some *Felix*, some Newtralls, and obeyed neither. *Platt.* Who was then Christs Vicar?

Nicholas the fift sate at *Rome* eight yeeres: Hee was crowned the nineteenth of March 1447. yet ceased not the Schisme of two Popes: for *Felix* counted himselfe still Pope: In the yeere 1448. *Felix* renounced the Popedome, and *Nicholas* reigned alone. *Nicholas* held a Iubilie at *Rome*, 1450. whither resorted such a multitude of people, as many were stifled as they entred and came out of the Churches: There perished about two hundred

hundred persons, besides a number which fell into the floud as they passed ouer the bridge of Saint *Angelo*. This Pope died of a feauer and gout. *Naucler. Plattina*. Others say hee was poysoned, as appeared by his in-trailes, opened. *Sea of Histories*.

Calixt the third, sate three yeeres: he stirred vp Christians against the *Turke*; he ordayned, that no person should appeale from the Pope to the Counsell. He sold letters of pardons for fīue ducats a peece, saith *Valerius*, whereby he left vnto his successours, an hundred and fīftee thousand Ducats; he died in Iuly. 1458.

Pius the second sate sixe yeeres: hee was very ambitious: hee published a voyage against the *Turke*; vnder colour of warring against the *Turkes*, the Popes gat great store of siluer. Hee exceeded in crueltie: before hee was Pope, hee had written with singular diligence, two bookes of the Acts of the Counsell of *Basil*: but being Pope, he sought to repress them, labouring, not to lessen the Papall tyranny, but to increase it in what he could. *Stella*.

He made warres with *Borge* Duke of *Mutine*, because he fauoured *Sigismund Malatesta*, with many other great cruelties. For his profit he deposed many Bishops: He was sumptuous in building: hee made a Sepulchre of Marble for his fathers and mothers bones. See *Plattina*. Amongst many things left in writing, this was one: With great reason (saith he) was Marriage taken from Priests; yet there is a farre greater reason, wherefore it ought to haue beene yeelded them againe. Also in his second booke of Counsells he saith: It may be that it were not the worse if a many Priests were married: for

many being married Priests should be saved; which in their barren singlenesse are damned. Himselfe abolished the Monasteries of *S. Brigit*, and *S. Clare*, commanding them out, that they might burne no more, and vnder the habite of Religion, they should not hide whoredome. *Calixtus secundus*. Hee was surprized of a slowe feauer, whereof hee died at *Ancon*. 1464. *Plattina*. *Sabellicus*.

Paul the second fate seauen yeeres: he was of a proude spirit, ambitious, and couetous. Hee exceeded all his ancestors in sumptuous attire, and all kinde of precious attire. *Plattina*. O noble Successour of *Peter*!

Hee was an enemy to learning: hee put away many learned men, as forreiners, and strangers, with their bookes giuen to the spoyle: But diuers, with *Plattina* himselfe, desiring the matter might be referred vnto the Iudges, the Pope in great anger answered: Do you not know, that all Iudgement is placed in our breast? *Plattina* wrote a letter to the Pope, desiring, that if without cause he would spoyle them of their iust purchase, yet it would please him, they might haue leaue to complaine of their wrong, and vniust ignominy: For being banished of you, wee must passe vnto Kings and Princes; and we will intreate them that you appoint a Counsell, wherein you may be constrained to giue a reason of your doing. *Paulus* hauing read the letter, he presently chargeth me of Libells spreading out against him. And though I freed my selfe of that charge, because I had set my name thereto: yet I was bound with grievous fetters, and put into a high Tower, in the midst of winter, exposed to all windes, foure months. At the length,

at

at the importunate suite of a Cardinall, I was set at libertie; with admonition, that I should not depart the Citie, affirming, that if I went among the Indies, *Paul* would fetch me thence. He was sodainely put in feare by a report that youths, having *Calimacho* their Captaine, had conspired against him, whereby he feared to be surprized at home, and abroad; whereupon hee put many to torture, with Captaine *Calimacho*, whereof many died in the torture. Hee was a great eater of Melons; he ate the same day that he died, in the night, two very great Melons: he died of an Apoplexie, the tenth of the Kalends of August. 1471. being alone in his Chamber, no man seeing him; when that day being very merry hee had a Consistory: He went about to establish Priests marriages, but hee was preuented by death. It was said, when hee came abroad, he was wont to paint his face, with all kinde of precious stones about him, *Aaron*-like, desirous to be seene and wondered at. Hee was a great drinker, but of small wines. He so hated the study of humanitie, as he called the students thereof by one name, Heretickes. Hereupon he perswaded the *Romans*, they should no longer bring vp their children in learning, it was enough if they learned to reade and write *Plattin*. Others say, the Diuell brake his necke, as he was committing Sodomatie.

Sixtus the fourth sate thirteen yeeres: he was in great danger of his life at his Coronation, by reason of a mutiny, whilest they carried him in his Litter to the Church of *Lateran*: hee was in danger of his life, being assailed with stones, so as he was forsaken almost of all that accompanied his Litter. Hee made many warres against

The time when the Pope began,

Ferdinand King of *Ponill*. Hee builded in *Rome* Stewes for both kindes. *Cornelius Agrippa. cap. 64.* he graunted to Cardinalls the vse of Sodomatry, for three hot moneths. *Sextus* being sicke of a feuer, vnderstanding that a peace was made betwixt the *Venetians* and other Potentates, sodainely yeelded the spirit. *Naucler*. The rents of the Curtizans amounted to the value of twenty thousand ducats yeerely. *Onuphrius. Agrippa de vanis. Scient. Wisollus de Indulgentijs.* Witnesse. *Naucler. 1484.*

Innocens the eight sate eight yeeres : hee was once a poore childe, he was nourished amongst the seruants of *Ferdinand* king of *Sicilie* : afterward he came to *Rome*, he remained long time with *Philip* Cardinall of *Bolougne*. After hee was made Bishop of *Sauonne*, at the length he was made Cardinall, and Pope. He was of a great stature, but farre from learning. Almost from the beginning of his Popedome, hee conspired against *Ferdinand* (that brought him vp) with the Princes of the Kingdome, and warred against him, &c. but being wearied with warres, he gaue himselfe to all pleasures. He aduanced his bastards, as *Francis*, and inriched his daughter, *Theodorin*, which he married to a rich man of *Genoa*. He begat eight sons and as many daughters. *Marcellus poeta*. No maruell though *Rome* calles him Father. See his Epitaph following :

*Why seekest thou witnes to prone Cibo a man ?
Looke on his brats, faire gages, deny't and you can :
Eight bastard sonnes he begat, as many daughters,
Worthily then may Rome count this man Father,
saith Marcellus.*

Alluding to the trial of the Sexe, ordayned after the
deceit

deceit of Pope Ioane :

*Vncleannesse, Auarice, Sloath, Gluttony,
Are heere octaue, intomb'd, where thou dost lye.*

Alexander the sixt, called *Borgia*, before a Cardinall : seeking to mount higher, being a Negromancer; hee vsed the helpe of the Diuell, who promised him vpon agreement by oath, and writing, so as hee would in all things shew himselfe a faithfull protectour of Sathan. Afterward the Diuell came vnto him (having promised he should not appeare in any hideous or fearefull forme) honourably apparrelled, who after certaine talke had betwixt them, assured the Cardinall he should be Pope. *Borgia* being very ioyous, hee inquired how long hee should reigne : The Diuell gaue him an ambiguous answer, viz. that hee should reigne, the space of eleauen and eight. The Cardinall foolishly promised himselfe nineteene yeeres; but Sathan meant eleuen yeeres and eight moneths. Now being chosen Pope, hee named himselfe *Alexander* the sixt : he made his bastard sonne called *Valentine*, being a Cardinall, a Duke, and surnamed him *Cesar Borgia* : he shed much bloud, saith *Valerius*. He gathered silver as much as hee could, to satisfie his lust. He solde offices for 750. ducats apeece : hee aduanced his bastards as his predecessors had done: hee made the youngest of his sonnes a Prince of *Sicilie* : his second sonne called *Cesar Valentine*, hee made Cardinall; the eldest he made Duke of *Spaine*, he was slaine at *Rome* : and his brother Cardinall being wearie of Priesthood, he espoused one of King *Lewis* his kinswomen : his daughter *Lucrece*, whose carnall copulation himselfe had, was married to three Princes successuely.

See

The time when the Pope began,

See *John Functius*. He was odious to the whole world: and except God had shortned his dayes, by an error of his Cup-bearer, giuing him a poysoned Cuppe for another; as he poysoned some of the Cardinalls, he had a purpose to haue poysoned all, whose goods he had challenged after their death. See *Guiccinard. li. 5. Onuphrius*. *Alexander* supping vnder a vine neere the *Vatican*, to enioy the coolenesse of the ayre, he was sodainely carried away, desperately sicke, into the Pallace. The next morning he dyed, blacke, swolne, and beyond all credit deformed. *Baleus*. Being sicke in bed, he sent his seruant *Madena* to his wardrobe, to fetch him a little booke enriched with gold, and precious stones: This booke contained all manner of illusions and inchantments, whereby hee would haue beene certified of his life: The seruant running thither, saw one in the Popes Chaire, very like himselfe; whereat being afraid, he ranne to his master, pale, and wanne, halfe dead; which the Pope perceiuing, suffering him to recouer, willed him to goe the second time; where finding the man still in the Chaire, hee was wonderfully astraide, and being demanded of him, what he had to doe there: he answered, To fetch a certaine garment for the Pope: At which words the Diuell being then in the Chaire, making an horrible noyse, sayd, *I am the Pope*. These things reported to the Pope. His euill beganne to encrease, and Death approached. A short time after, a man apparrelled like a Lackey knocked at the Popes chamber doore, saying he must needs speake with the Pope. All other drew aside, and great speech was betweene them. The Pope pleaded, his time was not yet come; for he promised him nineteene yeers continuance; but the Lackey answered;

answered; He promised him eleaven yeeres and eight moneths, which was accomplished, and therefore hee must needs die. The Pope pleading for longer time, could not be heard: This talke was heard by them in the next chamber. Finally, as Sathan went away, the Pope with great cries, and sighes, and fearefull sobbes, died. See *Onuphrius* the Popes Historiographer. *Guicciardin*. *Volateran*. *Iohn Baleus*. much more these Authors report. This Pope had with his sonne, a daughter, with whom both the father and sonne lay. *Pontanus*, and *Samaritanus* haue left written. 1502.

Opposition. *Iohn Weselne* an excellent Diuine called *Fax mundi*, against the Pope and his doctrine. *Rodolph Agricola* was of the same opinion. *Hierom Samanorola*, with two more Friars, were against Iustification by workes, merits, pardons; they were hanged, and burned. *Sabellicus*. 1499. This Pope caused to be cut out, the tongue, and both the hands of *Antonius Mancencellus*, a learned man, because he had written a very elegant Oration against the wicked manners, villanies, and dishonest life of him.

Pius the third, as soone as he was made Pope, hee intended warre with *France*, because they had occupied a part of *Italy* vnder their subiection; whom the Pope hoped to haue drinen cleane out of those Lands: hee intended also an army against the *Turkes*; but while hee went about this, he dyed the 27. day after his election. Anno 1503.

Note from *Siluester* the second, Anno one thousand, vntill *Innocent* the fourth, 1240. the space of 240. yeeres,
K the

the grasshoppers were sent out from the bottomlesse pit to deuoure Christians, in soule and body. From *Innocent* the fourth, vntill *Iulius* the second, 1504. that is, 196. they haue beene permitted to nourish, and maintaine it, obscuring all truth, that by false doctrine, and lying myracles, they might seduce (if it were possible) euen the Elect, by Friers Mendicants, and massing Priests, and haue cruelly put to death the gaine-sayers: But from that time, vnder *Iulius* the second, and euer since, the Papacie hath, and, through Gods mercie, is like to decay still, euen till the comming of Christ; who shal confound Antechrist with the breath of his mouth.

Iulius the second, a man (as it were) chiefly borne for warre. Hee besieged *Rauenna*, and tooke it, and from diuers Princes he tooke diuers Townes, not without great effusion of blood. He excommunicated the king of *France*, and king of *Nauarre*, and gaue their Kingdomes to whomsoever could first occupy them. *Massius*.
cap. 20. Chron.

The Counsell of *Latterane* was begunne by *Iulius*. 1512. This monster died the yeare following, after he had begunne the Counsell, hauing committed an infinite number of murders, and wickednesses vnheard of before. *Iulian* meaning to goe to warre against *Maximilian*, and *Lewis*, passing ouer the bridge, he cast Saint *Peters* keyes into *Tyber*, and tooke the Sword of Saint *Paul*, saying: *The Keyes of Saint Peter serue vs to no purpose: it may be Saint Pauls Sword will doe something.* He dispensed with King *Henry* the eight for his marriage: hee excommunicated *Lewis* the French King, and gaue away his kingdome.

Epigram. { By fraud the Merchant *Iulius* takes in pelfe,
 { For beauen he sells, yet bath it not himselfe. 1513

Leo the tenth: he gaue himselfe to pleasures, and lusts of the flesh: he had Singers and Musicians at his Table. He hated mortally the Gospell, and on a day *Bembo* the Cardinall vttering a thing out of the Gospell, he answered, It hath euer sufficiently beene knowne, what profit the fable of Christ hath brought vs, and ours. The same day that *Leo* made thirty one Cardinalls, in the very Temple where they were assembled, happened such a great tempest, which shooke and carried away the Image of Christ out of his Mothers lappe, and the Keyes out of the hands of Saint *Peter* there; 1517. At which very time, *Luther* beganne to thunder against the Pope. He commaunded *Luthers* bookes to be burnt at *Rome*, and *Luther* burnt his Cannons, and popish Decretalls, at *Wittenberge*. The Pope reioycing at the ouerthrow of the French King, making good cheere, sodainly died at his Table. *Baleus*. 1534. *Opposition*. *Picus Mirandola* against reall Presence, the worship of the Crosse, and Images.

Adrian the sixt late two yeeres: the Bookes of a certaine Philitian and Magitian were burnt at *Rome*; some of which were brought to *Adrian*, whereof hee made great account, and they were, after his death found amongst his secret papers. *Adrian* after hee had persecuted the truth of the Gospell (as his predecessors) in the person of *Luther*, and *Oecolampadius* dyed, suspected of poyson. *Abb. Vesp*. Others say, he was too good to be a Pope; for seeing the abuses of the Court of *Rome*, and

going about to reforme them, he was taken away by death. 1523. See a Bishop of their owne *Essensius*, a learned man, who saith that he deliuered by his *Nuncio*, to the assembly of the States of *Germany* his resolution that way. Therefore they would euer since chuse none but *Italians*.

Clement the seauenth sate cleauen yeeres: The twentieth of Ianuary following, 1522. the iourney of *Swisses* was held at *Lucerne*, where they wholly confirmed the Popes doctrine, and condemned that of the Gospel. The Pope was besieged a long time with his Cardinalls in the Castle of Saint *Angelo*; hee was taken prisoner by *Charles* Emperour, and was ransomed with our money from *England*, at 40000. ducats. At *Berne* hee held a Disputation, wherein *Swinglius*, *Bucer*, *Cappo* and *Blaurer*, vanquished by Scripture the aduerse part. Finally, they confirmed by the authoritie of the Magistrates through all their land, the sayd Articles; abolished the Masse, and threw downe Images and Altars. *Rome* was sacked by the Emperour more miserably then euer by *Gothes*, and *Vandalls*. The Pope dyed in the end of September, of a disease in the stomacke: Others thinke he was poysoned by the smell of a Torch. See *Iohn Papiist. Fulgentius* 1534.

Paul the third sate fiftene yeeres: King *Henry* the eight banished the Popes authoritie, who challenged to be Supream head of the Church of *England*. *Fisber* Bilhop of *Recheester*, and *Thomas Moore* Chancellour were beheaded, because they would not agree to the Kings Edict. This *Paul* was an Astrologian, a Magitian, and a Diuine. Hee had a familiar, one *Denis Senila*, a Magitian

Magitian, whom hee made Cardinall, with one *Gaurice* of *Portugall*, *Cecius*, and *Mercell*, Negromancers, and wicked villaines. Of these hee did inquire the fortunes of himselfe, and of his bastards. Hee had a Sister called *Iulia Fernelse*, which hee gaue to Pope *Alexander*, to be Cardinall and Bishop of *Hosbia*, which hee obtained, for these are good prizes (or their younger brethren) to maintaine their whooredomes, or that which is worse: See *Agrippa*. This murtherer poysoned his mother and nephew, that at the succession of the *Fernelses* might fall vpon him. Hee had another sister, whose carnall company hee sometime had: but because she loued others company more then his, hee poysoned her also. He deflowered another maid of a noble house, pretending to be a Gentleman of the Legats, and promised marriage, who finding the truth, she ranne madde. Againe, one *Nicholas de Chesme* finding him one day adulterously abusing his wife *Laurea Fernelse* (who was also the said *Pauls* neece) hee wounded so well with his dagger, as he carried the markes to his graue. Moreouer, this good father *Paul*, tooke his pleasure with his daughter *Constance*, and poysoned her husband. He also had in his Table the number of 45000. whores, of whom he exacted every moneth tribute, to haue liberty to exercise their whoredome. See *Baleus*, and *Eusebius* captiue. Hee cursed King *Henry* the eight, and gaue his kingdom to whomsoever could get it. He gaue leaue by an Indulgence, to communicate the Lords Supper vnder both kindes, and to eate all manner of meates, at all times. The Ministers of the *Lanszgraues* Countrey, refused the Indulgence. *Estate of the Church*. He ordained the Counsell of *Trent* the first of Nouember 1542. The

Pope dyed, the tenth of Nouember.

Innocent the third sate five yeeres. Because of auncient custome the Pope might giue his red Hatte to whom he would, he made Cardinall a young boy, called *Innocent*: The Cardinals being against it, asked what he saw in this young man that deserued it. Hee answered, I pray you, what found you in me to doe me this honour, to make me Pope, without any desert? Aduance this young man, and he will merit it. He was a ribbald and a mighty blasphemmer: he loued Swines flesh: his Steward and Physitian sayd, it was not good for the gout: He cryed out, Bring me my porke flesh, *All di spitto di Deo*: that is, In despite of God. At another time for his Peacocke detayned, being very angry, &c. hee sayd, If God were so angry for an Apple, as to cast our first Parents out of Paradise, wherefore should it not be lawfull for me, that am his Vicar, to be angry for a Peacock, better then an Apple? He had three bowles at feasts for euacuation. *Estate of the Church.*

Marcellus the second sate twenty dayes: he was President of the Counsell of *Trent*, where he put out *James Nichiamus* Bishop of *Fossa Claudia*, because hee would not allow Traditions to be receiued, and allowed with like reuerence as the Gospell. Also *Guillam de Venice* sayd, that the Counsell of *Venice* was about the Pope: and *Vengerius* was also put from the Counsell, because he denyed the Legend of Saint *George*, and Saint *Christopher* to be true, which he proued from *Paul* the third: for he hath commaded, that both these Legends should be taken out of the Breuiarie, and commanded that all such should be taken out, which were not true. Hee dyed

died of the laundise the 20. day after his election. 1555.

Paul the fourth sate foure yeeres, two moneths, and twenty seauen dayes: This Pope inuented a new sect of Monks, and called them *Iesuites*. Before he was Pope, hee writ a Booke vnto *Paul* the third, touching the reformation of the Church: but being Pope, hee cared neither for Iesus Christ, nor for his Church: In his book he confirmeth almost all the points we vse to reprehend in Poperie. He grieved the people of *Rome*, because of his warres, and exactions, that scarce had hee yeelded vp the spirit, but the *Roman* people, which wished death vnto him, because of his warres, and exactions, and tyrannies; broke the prisons of the Inquisitions, deliuered the prisoners, fired the whole building, threw downe the Popes Image, cutting off the head and right hand thereof, which were drawne three dayes together thorow the Towne, and then cast into *Tyber*. Hee kept openly a Gentlemans wife. Hee vsed to eate Snailes, and to drinke strong wine, called *Magnagarra*, for lust. Hee died in bed with his whoore. 1565. *Estate of the Church.*

Pius the fourth sate sixe yeeres: Hee caused to be strangled, the fift of March, 1561. in the night, in Saint *Angelo*, the Cardinall *Charles Caraffe*. He beheaded also in another prison, the Countie of *Palatine*, and certaine other Cardinalls, shewing their bodies the next day vnto the people. He cited the Queene of *Nauarre*, because of the profession of the Gospell, to answer in the Popes Consistorie; and for want of appearance within sixe moneths, her Countrey to be given to the next Conqueror. The fourth of December was ended the Councel of *Trent*, 1563. which from the beginning

The time when the Pope began,

to the ending, continued eightene yeeres, wherein all the Articles of Popish doctrine were confirmed. The eight of September *Pius* the fourth died.

Pius the fift sate fixe yeeres : *Iohn Functius*, a learned Chronographer, amongst all of our time was beheaded, because he, with other Preachers of the Gospell, were against the dreames of *Osiander*. The Pope sent a great Present to the Duke of *Alua*, as a recompence of so great paynes he had taken to maintaine the Popedom. He sent his roaring Bull of *Basan* against Queene *Elizabeth*. 1571.

Gregorie the thirteenth sate thirteene yeeres. The Pope, by adding of tenne dayes in October, so as for the fift they should reckon fiftene : This, to eternize the Popes name, was called the *Gregorian Kalendar*. The Pope dayly vrged the performance of his Kalendar in *Germany*, D. *Chytrens* 1585. Whereupon presently sedition burst out. This Pope renewed the hatred of his predecesfour *Pius* the fift against Queene *Elizabeth* of *England*; First, by sending his great *Armada* into *Ireland*; then, by sending *Parry*, and others. This Pope had his Concubine before hee was Pope, and after hee was Pope; by whom he had two little sonnes, which sayd vnto him such graces, as made him laugh : *Philippicus* his sonnes grace was, *That the Pope his Father gave him fife thousand crownes a yeere*. M. *Cyp*, Volater. He died at *Rome*. Aprill 11. 1585.

Sixtus the fift sate fixe yeeres : This *Felix*, so called before, being a poore mans sonne, was brought vp by a Gentlewoman so long, as he grew proude : then theee caused

caused him to be beaten : Then hee fled to *Rome*, and the Pope tooke him into seruice ; at the length he made him a Cardinall; and by his good friends in *Spaine* hee was made Pope. *M. Cyp. Volater*. One day talking of his meane birth, he said he came of an illustrious house : for, said he, the vpper part of the house being alwayes torne and vncovered, the Sunne made it most glorious with his beames. See *Antonius Caracalla De viis Pontificum*. This Pope excommunicated the King of *Nauarre*, and *Condie*, giuing his Countrey to such as could get it ; declaring him vncapable of the succession of the crowne of *France*. He approued a Nunne, called *Maria de Visitatione*, who long deluded the people : She grew so famous, as the king of *Spaine* inquired of her his good successe for *England* 1588. Shee promised good successe : and that Duke *Medina*, Generall, (she pronounced openly) should retorne a victorious Prince. So prosper all Gods enemies. But the next yeere after, all her holinesse, false miracles, and great dissimulations were soone found out, and she punished for the same. See *M. Cyp. Volater*. The most Christian Prince of *Condie*, whom the Pope excommunicated, and cursed, was poysoned: The king of *France*, whom hee also excommunicated with many threats, was slaine by a *Iacobine* Frier, in his priuy-chamber, vnder colour of deliuering a letter out of his sleee, he drew forth a poysoned knife out of his sleee, wherewith he killed him. *D. Chytrens* 1589. No Religion will stay the Papists. The Pope at *Rome* made an Oration in the commendation of this Frier, comparing him with *Eleazer*, and *Iudah* : and, not thus satisfied, he denied any honour to be made at his buriall, or any man to pray for him. This Pope died the seauen and twenty of

L

August

The time when the Pope began,

August, 1590. He made many new Holidayes, *M.Cyp. Volater.*

Urban the seventh late twelue daies : There happened a great earthquake vpon the day of his Election at *Vienna* and *Austria*. The next day after his election he fell sicke, and determined to remoue his Court to the hill of *Quirinus*, a better ayre: but hee tarried, because it was against the custome to goe abroad before hee was crowned. But he dyed the twelfth day after. *Arthur Cicer.*

Gregorie the foureteenth late tenne moneths and ten dayes : hee was proclaymed by the high Court of Parliament, *Chalmut* and *Toures*, an enemy to the common peace, and to the vnion of the Catholique Religion, and to the king and his royall seate, adherent to the conspiracie of *Spaine*, a fauourer of Rebels, guilty of the most cruell, most inhumane, and most detestable death of *Henry* the third most Catholique King: Againe, an Act was made against the Popes Bulles : hee dyed of a quartane feuer. He was troubled with a continuall flux which he had. *Arthur Cicer. 1591.*

Innocent the ninth late two moneths and odde dayes, and died being threescore and ten yeeres of age: so that in the space of foureteene moneths, foure Popes dyed; *Sixtus, Urban, Gregorie, Innocent*, as it is to be thought, the most, or all died of poyson : for *Bazilius* is not dead, that killed sixe Popes with poyson. See the life of *Damasus* the second. 1591.

Clement the eight late nine yeeres : The Earle of *Essex* practized with *Lopus*, and promised 50000. crownes.

crownes to poyson Queene *Elizabeth*. Hee also dealt with *Emmanuel Adrian* to kill the King of *Fraunce*, with the odious smell of a poysoned rose. *Da. Chytrew.* 1594. *John Castill* a Scholler of the Iesuites stricke the King of *Fraunce* with a knife: but the King stouping to take vp the Lords before him, hee stricke out one of histeeth, and was apprehended, &c. The King after two yeeres intreating the Pope, was receiued into the lappe of the Church, and declared Christian King of *France*, with condition to receiue the Counsell of *Trent*, and to remoue the young Prince of *Condie* from the company of Hereticks: That he should restore the reuenews, and goods taken from the Bishops and Abbeyes, and testifie his conuersion to the Catholique Princes, &c. *Da. Chytrew.* The Pope discontented at *Cesar Est*, who enioyed the Empire after the death of the Emperour *Rodolph*, whom he declared his heire in his life time, stricke him with the Thunder-bolt of Excommunication, and made warre vpon him. *Cesar Est* Duke of *Ferrara*, the matter being taken vp, yeelded *Ferrara* to the Pope, who vnit-ed it to the Popedome. Pope *Clement* made thirteene Cardinals, amongst whom was *Rob. Bellarmine* Iesuite. 1599. This yeere 1600. *Richard L.* Bishop of *London*, with two other Commissioners. Doctor *Parkins*, and Doctor *Swale*, were sent in Embassage to *Embdem*, to treat with the Commissioners from the King of *Den-marke*, and returned the eight of Iuly following. 1600.

Paul the fift renewed the *Index expurgatorius*; where-in is containd, *MERCURIUS GALLO-BEL-GICVS*. The humble supplication of *Roger Widdring-son*, an English Catholique, vnto the most holy Lord

Pope *Paul* the fift. Item, a little Booke tituled *Marcus Anthonius de Dominicis*; Archbishop of *Spalato*, with others.

Now to conclude this point by recapitulation. The Popes that claime to be *Peters* Successors, you see they neither succeed in place, as hath beene proued (for fixe or seuen Popes sate at *Auignon* about fourescore yeres,) nor in manner of liuing, as by their owne Chronicles, with others doe appeare: for some were couetous;

Couetous: *Boniface* the eight: *Calixt* the third: *John* the twenty three: *Boniface* the ninth.

Proude: *Bennet* the twelfth: *Adrian* the fourth: *Celestine* the third: *Innocent* the fourth: *Alexander* the third: *Gregory* the thirteenth: *Clement* the fift, sixt, seauenth: *Boniface* the eight: *Paul* the second: *John* the three and twenty.

Ambitious: as may be seene since about fife hundred yeeres after Christ, when they laboured for superiority, *Policarp* Bishop of *Ierusalem*: *Misda* Bishop of *Rome*: *John* Bishop of *Constance*: *Pelagius* Bishop of *Rome*: *John* Bishop of *Constance*, opposed by *Gregorie* the great: and *John* the third Bishop of *Rome*. See fol. 6.

Blasphemers: *Leo* the third: *John* the thirteenth: *Julius* the third: *Leo* the tenth.

Heretickes: *Leo* the seauenth: *Boniface* the eight: *John* the twenty three: *Eugenius* the fourth.

Schismatickes, as two, yea three Popes together, some two yeeres, sixteene yeeres, sixe yeeres, twenty yeeres, thirty nine yeeres, seuen yeeres, thirteene yeeres: See *Alexander* the second, third and sixt: *Hildebrand*: *Paschalis*: *Calixt* the second: *Honorius* the second: *In-*

nocent

Innocent the second : *Bennet* the thirteenth : Three Popes together seauen yeeres . See *Felix* 5.

Coniurers : *Siluester* the second, and so forth ; nine or ten Popes together . See *Gregorie* the seauenth : *Paul* the third : *Alexander* the sixt.

In league with the Diuell : *Alexander* the sixt : *Siluester* the second.

Incestuous : *Iohn* the thirteenth : *Alexander* the sixt : *Paul* the third.

Sodomites : *Sixtus* the fourth.

Whoremongers , *Iohn* the eight, and thirteenth : *Victor* the third : *Paul* the third, and fourth : *Innocent* the fourth : *Clement* the third : *Sergius* the third : *Sixtus* the fourth : *Gregory* the thirteenth.

Cruell *Iohn* the foureteenth : *Urban* the second, and sixt : *Boniface* the seuenth : *Alexander* the sixt : *Pius* the fourth.

Murtherers : *Pius* the fourth : *Gregorie* the seauenth : *Stephen* the eight : *Sixtus* the fift : *Gregorie* the foureteenth : *Honorius* the second.

Poysoners one of another : *Damasus* the second : *Victor* the second, and third : *Celestino* the fourth : *Paul* the third.

Treacherous : *Alexander* the third : *Gregorie* the seauenth, and ninth : *Innocent* the ninth.

Cousoners : *Alexander* the third : *Boniface* the eight : *Celestine* the fift : *Benedict* the tenth.

Warriers, setting Princes together by the eares, rather then *Peters* successours , *Bennet* the ninth : *Martin* the fourth : *Alexander* the second : *Innocent* the second and seauenth : *Iohn* the eleuenth : *Iulius* the second : *Eugenius* the third : *Paschal* the second : *Urban* the third and

fixt: *Clement* the seauenth: *Gregorie* the foureteenth: yea in the Schisme of Popes, they cursed and warred one with another. See *Victor* 3. and *Paschal* 2. as in a fight betweene *Urban* the fixt, and *Clement* the seauenth, there were miserably slaine two hundred thousand men and many more, and many besides were drowned. See *Clemen.* 7.

Diuers condemned one anothers Decrees, *John* the twelfth: and vnder *Sergius* the third: *Martine* the fift.

John the twenty three, chose himsele Pope, *Damas* 2.

Now to conclude with *Cornelius Agrippa de Vanitas*. Hee hauing spoken of the wickednesse of Popes in generall, saith; I passe by those other monsters of the *Roman* Popes, such as was *Formosus*, and those nine that followed, which sometime ruled filthily in the Church. I say nothing also of those latter Popes, *Paul* the second: *Sixtus* the fourth: *Alexander* the sixt: *Innius* the second; the most famous troublers of the Christian world: besides *Eugenius*, which for breáking faith with the Turke, did cast all the Christian Commonwealth into most mortall and bloody warres; as if faith were not to be kept with an enemy. Moreouer, how much danger *Alexander* the sixt brought to the Christians, by taking away, by poyson, *Zizimus Paxaithe*, the Turkes brother, is sufficiently knowne vnto all men. Thus farre *Cornelius. cap. 6.*

Thus did not *Peter*, who taught faithfully, preached Christ diligently, and sought and taught peace amongst men; was holy, humble, and sober, in conuersation; and in the end, gaue his life for the truth. The Pope therefore in life, being thus contrary vnto *Peter*, is the successour of Antechrist, not of *Peter*.

Now

Now come wee to examine the Doctrine:
And first for Iustification.

AS for the Law, that should haue condemned vs for euer, Christ hath satisfied his Fathers wrath, and hath fulfilled it for vs; and no man in the world could haue done it but he, *Esay 53.5. Hee was wounded for our transgressions, and by his stripes wee are healed.* 2 Cor. 5.11. *He which knew no sinne, was made sinne for vs, that we might be made the, &c.* Christ was made sinne by imputation, that we might be made righteous before God, by imputation of his righteousness to vs; *Rom. 5.19. As by one mans disobedience many were made sinners, &c.* Note a comparison betweene *Adam* and *Christ*, *Iob 9.2. How shall man, compared with God, be iustified?* *Rom. 3. 10. 11. 12. They haue gone all out of the way, &c.* *Rom. 4.5. To him that worketh not, but beleueth, &c.* and 5. verse 1. *Being iustified thorow faith, wee &c.* *Ephes. 2. 8. By grace yee are saved through faith, not of your selues, &c.* *Rom. 8.20. Whom he hath called, them also he hath iustified.* 1 Cor. 4.4. See: from these places I reason thus: If Christ hath satisfied the Law for vs: If hee be our peace with God: If by his stripes we be healed: If his righteousness be ours by imputation onely: If by his obedience only we be made righteous: If there be none that can doe good, no not one. If iustified thorow faith, wee haue peace with God. If saved by grace, not of workes. If neuer

The examination of Doctrine.

neuer so righteous, yet wee are not thereby iustified. Then our Iustification, is plainly without vs, and it cometh onely by Christs righteousnesse imputed, and by faith receiued. Though these be as euident as the Sunne at noone, yet they cauill with vs from other places of Scripture, to maintaine Iustification from our selues, or at least to part stakes with Christ.

Papists first place *Psal. 7. 8. Iudge me, O Lord, according to my righteousnesse.* *Solut.* This is not spoken of our righteousnesse before God: but *Dauid* being falsly accused vnto *Saul*, by his enemies (his heart being free from any intention of euill against him) desires God to be Iudge betweene him, and them; and therefore this serueth not for the Iustification of a sinner before God.

The second place, *2 Corint. 4. 14. Our light afflictions which are but for a moment, causeth vnto vs a farre more excellent weight of glorie.* If afflictions (say they) worke our saluation, much more good workes. *Solut.* Afflictions (say we) worke our saluation, not as causes procuring it, but as meanes directing vs thereto. *Bernard.* They be *via regni, non causa regnandi.* *Psalm 119. 71. It is good for me that I haue bene in trouble; for,* &c.

Of Sacraments, the number.

The Papists teach seauen Sacraments, contrary to Scripture, by a foolish mytticall taking the number of seauen in Scripture, as a number of perfection: as it was said to *Naaman*: *2 King. 5. 10. Goe wash seauen times.* Againe, *Iob 4. 2. Offered seauen Bullockes, and seauen Rammes, seauen Starres, seauen Candlestickes:* These are too idle to be answered, and therefore I leaue them to former answers: for this number may as well serue for a mysterie

mysterie of iniquitie, *Reuel.* 17. 18. Sacraments, both in the old and new Testament, were of Gods ordinance; men may not make Sacraments. Christ putting an end to the olde Testament, was the Authour of the Sacraments of the new Testament: and appointing outward signes of holy things, hee instituted two, Baptisme, and the Sacrament of the Lords Supper; no more are to be found in the new Testament of his making, or commandement. The first he sanctified in his owne person, *Mat.* 3. 16. for he was baptized of *John*: The same he commended, and commanded to his Apostles, after his resurrection, *Mat.* 28. 19. The Lords Supper: this he instituted, and ministred in his owne person also, *Luke* 22. 19. commaunding to doe this in the remembrance of him, The remission of sinnes is represented in Baptisme, *Acts* 2. 38: The death of Christ is set forth in the Lords Supper, *1 Corinth.* 11. 26. Whereby our faith is strengthened, and our hope confirmed in the promises of God. The like commendation is not given of any other of their Sacraments. Many other ceremonies Christ vsed; but hee hath not layd his commandement vpon them as vpon these. Thus our doctrine for the number, is more auncient then the Churches of *Rome*.

Of Baptisme.

For the outward signe thereof, we haue onely water, according to Christs Institution; representing the blood of Christ, in washing away of our sinnes: For the forme we baptize onely, *In the name of the Father, the Sonne, and the Holy-Ghost*, according to Christs commandement, *Mat.* 28. 19. Papists (to omit their trifling about God-fathers and God-mothers) that Fathers nor

M

Mothers,

Mothers should not be witnesses to their children. 936. that man & wife may not answer for one child: that gossips may not marry, nor Monckes nor Nunnes to be Gossips, &c. None are to be baptized before the Priests, through their coniurations, breathings, spittings, and salting, doe driue the Diuell out of them. Pope *Celestine* 428. *Clement* commanded Oyle and Creame to anoint the forehead, and to be crossed therewith: if this be not to be subiect to the curse of God, for adding to the word, &c. Thus our doctrine and vse, for Baptisme, and the ceremonies thereof, is more ancient then the doctrine of *Rome*.

The Supper, or E VCHARIST.

For this we haue the Sacramentall signes, or outward Elements, Bread and Wine, representing the Body and Bloud of Christ, offered to the faithfull, with the signes, for the feeding of their soules, and strengthening of their faith, and putting them in mind of the precious blood-shed in his bitter death and passion, according to Christs institution. Papists minister this Sacrament but in one kinde, that is, Bread onely; for (say they) Christians are not bound by any commandement of God, to receiue the Sacrament in both kindes. Councel of *Trent* cap. 21. *Bellarmino lib. 4. cap. 20. De Eucharist*, and Councell of *Constance*. Though Christ ordayned the Sacrament in both kindes, and the eldest Churches did so receiue it; yet for all that, they shall be punished as Hereticks, that doe minister or receiue it. *Seff. 13.* See their proofes. *Luke 24. 30. Christ appearing to the two Disciples going to Emmaus, entring into an house, as he sat at Table, he tooke the Bread, and gaue thanks; therefore one kind*

is sufficient. Againe, *Acts 2.24.* And they continued in the Apostles doctrine, and in fellowship, and in breaking of bread, and in prayer. *Solus.* There is no reason to vnderstand these places of the breaking of bread in the Sacrament, but in vsuall repast. As for *Luke 24.* Christ was not ministring the Sacrament, for the two Disciples intended Supper; and Christ (as his manner was) gaue thanks, and brake the bread, and they by this knowing him, he vanished out of their sight. Againe, if this had been the Sacrament, Christ had not said true, when vpon the Crosse (before he gaue vp the Ghost) he said, *All things are fulfilled. Iohn 19.29.* Againe, *Matth. 26.29.* *I say vnto you, I will not drinke of the fruit of the Vine tree:* If not drinke, then not eate. For the place, *Acts 2.24.* This proues no sacramentall eating; but continuing together, according to their Masters commandement, vntill the coming of the Holy Ghost, they did eate and drinke together: expounded in the sixe and forty verse, breaking bread at home, did eate their meate together with gladnesse, and singlenesse of heart. For *Iohn 6.11.* It maketh as little to the Sacrament, as yet being not instituted; and Christ expoundeth himselfe in verse 63. saying, *The words that I speake vnto you, are spirit and life.* Besides, if they will admit this place to be spoken of the Sacrament, then they are cast, in receiuing in one kind: for there he neuer speaketh of Bread, but he speaketh of Drinke also. So that wee conclude in the Institution of the Supper, according to the analogie of the Signes, Christ had respect vnto our full nourishment, Bread & Drinke, that so wee might finde in Christ, whatsoever is needefull to saluation; for no man can liue with Bread alone, and although Christ teach vs to pray for

daily bread (which is a maruell you heere escaped) yet by *Synechdoche*, hee meaneth drinke also, and all things necessary to this present life. Note we heere, while Papists will giue but Bread alone (we will beate them with their owne weapon :) They falsly charge vs in our communion, that we giue but a drie morsel, they giuing onely Bread to the people, should choake them, but that they are constrained to giue a litle Wine (not as any part of the Sacrament) but to helpe downe their breaden god, to his place.

Thus our doctrine and practise in the vse of this Sacrament, is farre more auncient, being from Christ, and the Scriptures, then theirs being from men, in one kind, about the yeere 1552. in the Counsell of *Trent*. Item, in the Counsell of *Constance* before, 1416. where they cursed all those that should say it was lawfull to communicate in both kindes: and yet by an Indulgence, he gaue leaue to them of *Almaine* to communicate in both kindes. See *Paul* the third: therefore the Pope may adde and take away at pleasure, but not without Gods curse.

Reall Presence.

We teach, that at the Lords Table, the Bread and Wine, must not be considered barely in themselves, but as outward signes, hauing relation to the Body and Bloud of Christ, arising from the very Institution of the Sacrament: That when the Bread and Wine, are present to the hand and mouth, at the very same time, the Body and Bloud of Christ are present to the minde. Thus, and no otherwise, is Christ truly present with the Signes, to the beleeuing hearts of the Communicants. So *Paul* 1 *Corinth.* 10. 16. *The Cuppe of blessing which wees*
blesse,

blesse, is it not the Communion of the Bloud of Christ? The Bread which we breake, is it not the Communion of the Body of Christ? This Communion is double: First, of the Believers, with Christ by faith; Secondly, of the faithfull among themselves, through loue. Both these are my-
 sticall. Againe, if the fleshy body be in the Sacrament; then is it eaten and torne with the teeth. *Augustine.* Why preparest thou thy teeth and thy belly? beleeue, and thou hast eaten. Againe, *August.* Christ, according to his maiestie, providence, and grace, is present with vs to the end of the world: but according to his assumed flesh, he is not alwayes with vs. *Actes* 1. 11. This Iesus which is taken vp from you into Heauen, shall so come, euen as yee haue seene him goe into Heauen. *Matth.* 26. 11. The poore yee shall haue alwayes, but me shall yee not haue alwayes. *Reuelation* 1. 7. Behold, he commeth in the Cloudes, and all eyes shall see him, euen they that haue pierced him. Moreouer, it ouerturneth an Article of our faith, which saith, He sitteth at the right hand of his Father, &c. *Cirill* sayth, Hee is absent in Body, and present in Vertue, that hath his dimensions. Papists alledge against this doctrine, *Iohn* 6. 55. My flesh is meate indeed, and my bloud is drinke indeed: Ergo (say they) Christs body must be eaten with the mouth. The very Capernaïtes counted this absurd. See Christs answer verse. 62. 63. See also the answer of this place before; and in the title of the Supper. Besides, this Chapter must be vnderstoode of a spirituall eating of Christ by faith, whether in the Sacrament, or without. Againe, heere is proued both kindes: If of the Sacrament. *Augustine* vpon this place saith, This is to eat his flesh, and drinke his bloud, to abide in Christ, and to haue him abiding in vs. This may be done without a Sacra-

ment: *Ergo*, not necessary to be vnderstood of a Sacrament. That it must be vnderstood spiritually, Christ teacheth in vers. 35. *He that cometh to mee, shall not hunger, and he that beleeueth in me, shall neuer thirst.* To eate then, and to drinke Christ, is to beleeue in him; and verse 63. he saith, *The words which I speake, are spiris and life*, that is spiritually to be vnderstood. *Bernard.* What is it to eate his flesh, and drinke his blood, but to communicate with his Passion, and to imitate that conuersation which hee vsed in the flesh? The other places alledged by them, may receiue answer from these, because I will not be troubled with them (in this age, and weakenesse,) and are alledged by them, of some through ignorance, of other maliciously strining against the streame of their owne knowledge. To this *Ergo*, as to the other, I as firme our Doctrine to be more auncient then theirs; as from Christ, the Apostles, and Scriptures, and of a better foundation. No question was heereof for the space of 1060. yeeres, vntill *Nicholas* the second.

Transubstantiation.

By this the Papists meane a changing of the substance of Bread and Wine, into the Body and Blood of Christ: so as after the words of consecration, there remains no Bread, but the very Body and Blood of Christ, borne of the Virgin *Mary*, and who shall say to the contrary, let him be accursed: Counsell of *Trent.* 1550. attempted before 1212, but opposed.

Papish Reasons.

Matthew 17. Christ transfigured his Body vpon the Mount: *Ergo* hee is able to exhibite his Body vnder the formes of Bread and Wine. *Ans.* The question

is not so much of his power, as of his will. *Psal. 135. 6.*
Whatsoever the Lord would, that did he in heauen and earth.

The second place, *Iob. 2. 7.* *He turned water into Wine:* then we need not doubt how he turned the Bread into his Body. *Answer.* In turning Water into Wine, he left it to the Iudgement of our senses, &c. But Popish Recusants doe not feele the rawe flesh of Christs Body, though they teach, they teare it with their teeth: and to feed vpon accidents, is no nourishment. Again, Transubstantiation ouerturneth the very Supper of our Lord: for in euery Sacrament, there must be a Signe. Again, it taketh away the nourishment of the Soule vnto eternall life, for in Transubstantiation there remayneth onely the fleshly body of Christ. Councell of *Constance.* As the flesh of our Lord was vnited, by the Spirit, to the diuine nature: so the Bread of the Eucharist, the image of his flesh, being sanctified by the coming of the Holy-Ghost, is become the diuine Body. Again, they hold the Bread consecrated, though not spent at once, but reserued and kept in boxes, pipes, and other vessells of the Church, for dayes, weeks, and moneths, to be carried to the sicke, or other vses, are still the very Body and Bloud of Christ. Councell of *Trent. Sess. 13. cap. 47.* Then, though it should stincke, or grow full of wormes, or dogges or Mice eate it, yet it is his Body. Thus Christs Body must be subiect to these inconueniences. Also it is bound againe as in his graue, or worse pinched, against the nature of a fleshly body. There was no publique Lawe for this deuice, vntill the Councell of *Lasterane*, vnder Pope *Innocent* the third, *Anno Christi 1215.* Whereupon, in this, as in the rest, wee conclude with the Scriptures, and Fathers; that the mysticall

myfticall fignes after Consecration loofe not their proper nature. *Theodoret*, *Gelasius* Bishop of *Rome*, with others. So as our doctrine is more ancient, as from Christ, his Apostles and Scriptures. See the fruits of Transubstantiation in the Historie of *Gregory* the seauenth, who cast the Hoste into the fire, because it would giue no answere.

Against Images.

Papists make a great difference betweene an Image and an Idoll: *εικων*, say they, is the true similitude of a thing; but *ειδωλον*, in Latine, *Similacrum*; doth represent that which it is not: as were the Idolls of *Venus* and *Minerva*, women-gods, meere deuised things of the heathen. Images, say they, we haue, but no Idolls. *Bellar.* cap. 5. Their proofes 1 *Cor.* 10. 19. *An Idoll is nothing*, that is, representeth nothing, such were the heathen Idolls. But the place is not so to be vnderstood: for so he saith of the things that are offered vnto them, which were not made to represent any thing; neither were it needefull to shunne Idoll sacrifice, or to abhorre the Image, but that they are abused, and turned to the seruice of Idols, as it followeth there, verse 20. Therefore it is not said to be nothing, or offensive being but wood, or stone, or such like, but because it is abused to Idolatry. Againe, all the pictures of the Heathen were not Idolls in this sence, because they represented nothing; For *Iupiter*, *Mars*, *Apollo*, *Hercules*, whose Images they had, were men sometime liuing. Moreouer, they haue Images representing nothing; as of Angels, of God the Father, and of the Holy-Ghost, which haue no shape, or likenesse. *Denier.* 4. 15. 16. *Exod.* 33. 20. *Micha.* 5. 13. where

where Idolls and Images are alike condemned. So haue they also imagined Saints, as Saint *George*, and Saint *Christopher*: for there were neuer any such. And the Pope himselfe commaunded them to be put out of the Decretalls. See Pope *Marcellus* 2. *Paul* 2. and therefore they haue Idolls by their owne interpretation, as well as the Heathen: but indeede there is no such difference in the Greeke names, which are indifferently taken in Scripture, *Romans* 1. 23. *Paul* calleth the Gentiles, Idols, Images. They turned the glory of the immortall God into the Image of a corruptible man, birds, beasts, &c. The word ther is εἰκωνος: Againe, *Reuel.* 9. 20. I speaketh of them that continued to worship Diuells, and Idolls of golde and siluer, &c. it must needes be meant of Papists. We deny not Images for ciuill vses, *Luke* 20. 24. or such as God hath commanded to be vsed, but to be vsed in the worship of God, or in Temples, we vtterly deny, *Exod.* 20. 4. *Thou shalt make to thy selfe no grauen Image, nor the likeness &c.* If they say, as before, of any false gods, they haue their answer before; and the Roman Catechisme, on the second Commandement, saith it must be vnderstood of the true *Iehoua*, and it forbids vs to resemble God, either in his nature, property, or workes, *Deut.* 4. 15. *Exodus* 40. 18. *To whom will yee liken God? or what similitude will ye set vp vnto him? Psal.* 97. 7. *Confounded be all they that worship grauen Images: worship him all ye gods.* *Tertull.* de *Idolis* cap. 3. saith, That euery forme or representation, is to be termed an Idoll. And *Isod. etenim libr.* 8. saith, that the heathen vsed the names of Image & Idoll, indifferently, in one, and the same signification, *Acts* 7. 41. *Stephen* called the golden Calfe an Idoll. *Hier.* saith that Idols are Images of dead men. *Lactantius*, li. 2.

cap. 19. sayth, *Where Images are for Religion, there is no Religion.* Epiphanius saith, It is against the authority of the Scriptures, to see the Image of Christ, or of any Saint hanging in the Church. *Epist. ad Iohannem Ierusalem.* And further he saith, in the seauenth Counsell of *Constantinople*: Be mindefull (beloued children) not to bring Images into the Church, &c. nor let them be suffered in common houses; for it is not meete a Christian should be occuppyed by the eyes, but by the meditation of the minde. To conclude this poynt, 1 *Iohn* 5. verse 21. *Babes, keepe your selues from Images.* Papisits obiekt, they doe not worship the Image; then doe they not obey the Popes Decrees: for in the second Counsell of *Nice*, it was decreed, That the Image of God should be worshipped with the same honour, that God himselte was worshipped, 787. yeeres after Christ. *Rhemes Testament* in the Annotations vpon the *Acts*, cha. 17. verse 29. doe allow the Image of God to be pictured like an old man, with grey haire, in their Churches; against Scriptures, and Fathers. But in the fourth Counsell of *Constantinople* the 7. generall, before the *Nicene* thirty nine yeeres, vnder *Constantine* the fift Emperour, it was decreed: If any man from henceforth, shall dare to make him an Image, to worship it in the Church, or set it vp in his house, or keepe it secretly; if hee be of the Clergie, let him be deposed; if a Lay man, accursed be hee, *Anno* 748. So as, doe they worship the Image, or God, in, or before the Image, they are condemned by Scripture, Antiquity, Counsells and Fathers, whatsoever reasons they haue to the contrary, as idle, and to no purpose. For Counsells, where at one was 330. Bishops, &c. Kings, Emperours, with the aduice of their Bishops, and learned

ned men, haue condemned Images; though the latter Popes, with the former, to maintaine their pompe, and keep the people occupied, haue taken from them Gods Booke, and haue set them vp these, as Babes to play withall, and to keepe them in perpetuall blindnesse.

Worshipping of Saints, and Prayers to them.

The Papiſts teach, That Saints departed, are with great profit and pietie called vpon, and prayed vnto; and that it is not onely lawfull, but godly ſo to doe. *Rhemists 1.Tim.2. Sect.4. Bellarm. cap.19. De Sanctorum beati.* But they ſay they pray to them as Interceſſours onely: neyther doe they make them immediate Interceſſours, but through Chriſt; concluding their prayers, *Per Chriſtum Dominum noſtrum. Bellarmin.* Answer. This is not true; for you deſire not them onely to pray for you, but to haue mercy on you. As, O bleſſed *Mary*, haue mercy vpon vs, preſerue thy ſeruants, &c. *Gabriel Beet*, one of your owne, is not aſhamed to write, That God hath diuided his Kingdome, reſeruing Iuſtice to himſelfe, hath left mercie to the virgin *Marie*; and a blaſphemous Hymne: By the right of a Mother, Commaund the Redeemer. *Epiphanius* ſaith, Let *Mary* be had in honour, but let the Father, Sonne, and Holy-Ghoſt be adored: Let no man adore *Mary*, &c. *Hereſe 79.* Again, it is falſe that they alwayes conclude their prayers, *Per Chriſtum Dominum noſtrum*: For, in that blaſphemous prayer of *Thomas*, they pray:

*Thou by the blond of Thomas, which he for vs did ſpend,
Make vs (O Chriſt) to climbe where Thomas did aſcend.*

Heere they aſke eternall life, by the blond of *Thomas*:

So some of the company haue abused the Psalmes , and the Lords Prayer , by placing our Lady , and other Saints in the roome of God.

Papists places, *Exod.* 32. 13. *Moses* prayer. Remember *Abraham*, *Isaac*, and *Jacob*, thy seruants . *Moses* (say they) hopeth to haue his prayer heard by their merits. *Bellarmino*. Answer. *Moses* rehearseth onely the Couenant made to them, and their seed, as it followeth there; *Moses* therefore pleadeth not their merits, but Gods promise to them. Againe (say they) the Saints on earth desire one anothers prayers, *Romans* 15. 30. *Ephesians* 6. 18. *Colosians* 4. 3. *Ergo* : much more may wee desire the prayers of the Saints departed. *Bellarmino*. Answer. To pray one for another, hath a Commandement, the Lords prayer . *Our Father*, &c. and in other places of Scripture : It is a dutie of charity : But to request the Prayers of Saints departed , hath no warrant. Againe, wee pray one for another heere, because wee know one anothers necessities . Prayer is to be made to God onely, (and to no creature besides) as a principall part of his worlhip , *Esay* 42. 8. *My glorie will I not giue to another , neither my prayse to grauen Images*. *Romans* 10. 14. *How shall they call vpon him on whom they haue not beleeued?* but we must beleeuue only in God; *Ergo* : no prayer to be made , but to him . The *Rhemists* say they beleeuue in our Lady : *Ergo* , they may pray to her . Answer . *Cursed are they that put any confidence in man*, &c. *Jeremy* 17. 5. Againe, *Hebr.* 4. 16. we are willed to goe with boldnesse to the Throne of grace ; that wee may receiue mercie , and finde grace to helpe in the time of neede : *Ergo* , no neede of Saints inuocation. *Augustine* saith : He for whom no man prayeth , but himselfe intreateth

treateth for all ; he is the onely Mediatour : Ergo Saints are not to be prayed vnto, *lib. 2. contra Permin. cap. 8. Nicen Counsell 2. artic. 2. Tharastius* President of the Counsell saith ; We doe plainely testifie that we repose and referre our faith , and trust onely in God : Ergo, in no Saints or Angells. That the Saints pray for vs, they alledge these places, *2 Pet. 1. 15. I will endeavour therefore alwayes, that ye also may be able to haue remembrance of these things after my departure* : where he promiseth, saith the *Rhemists* ; and *Bellarmino cap. 18.* to be carefull, and to pray for them after his departure. This the Apostle performeth , in writing this Epistle , that they may remember the things that hee taught them, when hee was gone from them , not to pray vnto him after hee was dead, or hee to pray for them: For in verse 13. he saith, *I thinke it meete, so long as I am in this Tabernacle, to stirre you vp, by putting you in remembrance* : Ergo, not after his dissolution . Againe, they alledge the *Reuelation 5. 8.* The foure and twentie Elders are sayd to haue golden vialls full of odours , which are the prayers of the Saints, *Rhemists* : Ergo, The Saints pray for vs. Answer. This teacheth vs not that Saints pray for vs , and therefore wee must pray to them : But this is an action of the whole Church of God Triumphant , and Militant , which do offer vp their prayers, and thankes giuings of sweete odour vnto Christ, out of the sanctified vialls of their holly hearts, prophecied by *Malachy 3. verses 3. 4.* See *Irenaeus lib. 4. cap. 33.* and *34.* Againe, *Tertull. lib. 4. contra Marcianum. Psal. 141. 2. Let my prayers be directed in thy sight, as the incense , and the lifting vp of my hands , as the euening Sacrifice.* See *1 Peter 2. 9.* speaking to the people, saith, *You are a royall Priesthood, &c.* The Saints in

heauen pray not for any man in particular, *Esay 63. 16.* The Church saith to God, *Doubtlesse thou art our Father, though Abraham be ignorant of vs, and Israel knowes vs not.* Now if *Abraham*, nor *Israel*, so great Patriarkes, then not *Mary, Peter, Paul, &c.* *Augustine* out of the words of *Esay* aboue, saith, *If so great Patriarkes were ignorant what became of the people which were borne of their loynes, how is it like that other dead can be present, to understand, and to be helping to mens affaires?* *Psalme 73. verse 25.* *Whom haue I in heauen but thee? and there is none on earth, &c.* Againe, *If the soules of the dead were present at the affaires of the liuing, my deuout Mother would neuer a night be from mee, who followed mee in her life, &c.* Againe, *Tractat. Iohn 22.* This saith thy Sauour. Thou hast no whither to goe but to me: Thou hast no way to goe but by mee. Againe, *1 Iohn 21.* *If any man sinne, &c.* Vpon these words he sayth. He said not, *Yee haue*; but being such an Apostle, said, *We haue.* *Chrysostome de defectu Euangel.* sayth, *Thou hast no neede of Patrons, to goe to God, that thou shouldest search out others: But though thou be alone, and want a patron, and by thy selfe; Pray vnto God, and thou shalt obtaine thy desire.* Thus wee conclude our religion in this point, to be more ancient, and true then theirs; as grounded vpon Christ, the Apostles, and Scriptures.

Purgatorie.

Papists affirme, that there is a certaine infernall place in the earth called *Purgatory*, in the which, as in a prison-house, the soules which were not fully purged in this life, are there cleansed and purged by fire, before they can be receiued into heauen. *Bellarmin. De Purgator.*

Rhemists

*Rhemists, Matth. 12. Self 9. The proofes Zachar. 9. 11. Thou hast loosened thy prisoners out of the pit, wherein was no water. Psal. 66. 12. Wee went through fire and water, &c. These, and such like places are alledged. For the place of Zacharie, the Iesuite hath alledged it already; for *Lymbus patrum*, and now he maketh it serue for Purgatorie. But Purgatorie and *Lymbus patrum*, are diuerse, and contrary things. For *Lymbus patrum* was onely for those (as they say) that liued before Christ, but Purgatory beganne since. *Lymbus* was voyde of paine, and punishment, as they confesse; so is not Purgatorie. So as the place cannot signifie both. But they wrest Scripture at pleasure. Indeed the place intendeth no such thing: but it setteth forth the afflictions, and miseries of this life. For so *Augustine De Ciuitate Dei, cap. 35.* By the pit without water, hee vnderstandeth the drie and barren dungeon of humane misery, where there is no spring of Iustice, but the puddle and mire of iniquitie, that is, the Prophet speaketh of the deliuerance of the people from their cruell and vniust bondage. Again, out of the *Psalme 86. 13. Thou hast deliuered my sou'e from the lowest graue. What else (sayth hee) is the lowest pit or graue, but the lowest degree of miserie? &c. 1 Corinth. 3. 13.* is their maine place for Purgatorie. *The fire shall trie euery mans worke. If any mans worke burne, he shall suffer losse, but hee shall saue himselfe: yet as it were shorow fire.* Bellarmine, by *Wre* vnderstandeth the flames of Purgatorie; by *wood, stubble, straw*, he vnderstandeth sinnes, which must be purged by fire. Answer. By the precious matter is not vnderstood the workes of Charitie, but the preaching of sound doctrine, by *straw*, and other combustibile matter, is meant the affectation*

of

of eloquence, and corrupt teaching of the truth: yet holding the foundation: Not veniall sinnes, as they affirme; and this *Bellarmino* also granteth. Secondly, Fire in this place is taken allegorically; that is, by way of resemblance, as the rest of the words: neither can it be taken of their Purgatorie, because it trieth the workes onely, not the persons, as well the best matter as the base. But all shall not passe thorow Purgatory, by their owne confession: and therefore they shifit it off with a double sence, verse 13. the fire they take for Gods sentence: in the verse 15. for the flames of Purgatorie. As if in Allegories the same words and place should admit a double sence. *The day shall declare it: Bellarmino* saith, The day of Christs comming; *Rhemists* vnderstand it, the particular day of euery mans death: so well they agree together. But the meaning is apparant, that the day, that is, the time shall declare it: for God hath ap-
 poynted a time, to examine euery mans doctrine by fire; which is nothing else, but the Iudgement of God, by the fire of his word: whereby euery man in the day of his calling and conuersion shall know whether hee hath preached aright, or no.

We acknowledge no such place as Purgatorie; as a third place, but Heauen, or Hell, according to the Scriptures. Our purgation is in this life, afflictions, and saith in the blood of Christ, 1 *John* 1. 7. *Christs blood purgeth vs from all our sinnes*, *Hebr.* 9. 14. *It purgeth our consciences from dead workes*. Wee acknowledge but two sorts of men, *Ecclesiast.* 12. 14. good, or bad, *He that beleeneth, shall be saued; he that beleeneth not, shall be damned.* *Marke* 10. 16. *Luke* 16. 26. *John* 3. 30. *Augustine* consenteth with vs, saying; There is no middle or third place

place : but he must needs be with the Diuell, that is not with Christ, *Lib. 1. cap. De Pecc. remiss.* Againe, the third place besides heauen, and hell, we are vtterly ignorant of : nay, wee finde not in Scripture that there is any. *Item, 2 Corint. 5. 10. Apocal. 14. 13. Blessed are the dead that die in the Lord, they rest from their labours : Ergo, no Purgatorie. August. Homil. 50. Tom. 10.* After this life there remaynes no compunction, no satisfaction. Againe, *August. Enchirid. cap. 115.* Heere is all remission of sinnes. Heere be tentations that moue vs to sinne: Lastly, heere is the euill from which we desire to be deliuered : but there is none of all these. Againe, wee are not heere without sinne, but wee shall goe hence without sinne : *Ergo, no neede of Purgatorie. De verbis Apostoli Serm. 3. Cirill. libr. 3. vpon Esay sayth : They which are once dead, can adde nothing to the things which they haue done, but shall remaine as they were left, and wait for the time of the last Iudgement. Chrysostom. ad populum Antiochenum, Homil. 22. sayth : After the end of this life, there is no occasion of merits. Hebrews 1. 3. Christ hath purged our sinnes, by himselfe. Counsell Aquisgrane, lib. 1. cap. 1. speaketh of the punishments, two in this life, one in the life to come, most grieuous. Of the two heere the Apostle speaketh : If wee would iudge our selues, we should not be, &c. The first is the punishment wherein euery sinner taketh reuenge of himselfe : The second, but when wee are iudged of God, wee are chastised, &c. This is the punishment which God in mercy doth lay vpon sinners in this world. The third is most fearefull and terrible; not in this world, but in the next. Depart from me, &c. Ergo, no Purgatorie. The Papists can neuer agree of the place,*

nor continuance of time, how long ? And thus we still conclude, that their doctrine is Antichristian, condemned by Scripture, and all antiquitie, and Fathers.

Merits.

By Merits wee vnderstand any thing, or worke, whereby Gods fauour, and life eternall, from the dignitie of the worke binding God, &c. Merits are two-fold: one of the person, another of the worke. Of the person dying after Baptisme: Of the worke, by the condignitie, yea more, Supererrogation. I omit their idle and blasphemous speeches, and proofes, and come to the Answer. Wee renounce all personall merits of any meere man: therefore of Infants that cannot worke; also of workes done by them: Onely wee acknowledge Christs workes to merite, which are made ours by imputation. But Papists will be saued by their owne workes. See *Exod. chap. 20.8. I will shew mercy to them that loue mee, and keepe my commandements*: If these must haue mercy, who can pleade merits? *Romans 6.23. The wages of sinne is death; but eternall life is the gift of God, thorow Iesus Christ. Ephes. 2.8.10. By grace ye are saued through faith, not of your selues: it is the gift of God, &c. Romans 8.18. The sufferings of this life are not worthy, &c. Titus 3.5. We are saued, not by workes which wee wrought, but according to his mercy, &c.* Merit hath no place where mercie is required. See Fathers. *Bernard. Those which wee call Merits, are the way to the Kingdome, not the cause of raigning. Augustine, All my hope is in the death of my Lord: His death is my merit, my merit is the passion of my Lord. Manuel, chapter two and twentie. Again: He crowneth thee, because hee crowneth his*

his owne gifts, not thy merits. *Psalm* 120. Again, *Lord, thou wilt quicken me, in thy Justice, not in mine*; not because I haue deserued it, but because thou hast had compassion, *Ps.* 142. See more in the title of *Iustification*. Thus I cease to follow them in their idle discourses: concluding our Doctrine to be more auncient, as from Christ, the Apostles, Scriptures, and Fathers.

They object places of Scripture for reward. *Answer*. Reward is two-fold, either of merit, or of mercy. Life everlasting is not of merit, but of mercy. Secondly, they object merits by couenant, Doe this, and thou shalt liue. *Solus*. No man can doe this: *Ergo*: a legall Couenant condemneth all men. Again, there is an Euangelicall couenant, this promise is made, not to the work, but to the person, to his faith, laying hold on Christ, *Beleeue, and thou shalt be saved, Marke* 16.16. *Acts* 8.37. and 16.31.

Now to conclude this poynt for Doctrine, as before of the lines of the Popes. I will vse the Argument our Sauour Christ vsed against the Scribes and Pharisees, who saying they had Abraham to their father, *Iohn* 8.39. answered; *If yee were the children of Abraham, ye would doe the deedes of Abraham*: So say I, if the Popes be *Peters* successors, concerning Doctrine, they would shew it, in teaching Doctrine agreeable to Scriptures, &c. But this they doe not. For *Peter* taught Iustification by faith in Christ alone, as the rest of the Apostles; and Christ himsele, and haue left the same written in Scriptures, for our instruction and imitation. See title of *Iustification*.

Again, *Peter*, Christ, and the Apostles, and Scriptures, teach only two Sacraments of the new testament:

But they teach seauen; contrary to Christ, *Peter*, and the Apostles. See title of *Sacraments* the number. Moreover, Christ instituted Baptisme: the outward signe whereof is onely Water; and the forme to baptize, *In the name of the Father, the Sonne, and the Holy Ghost. Peter*, the Apostles, and Euangelists rested in this: and left the same written in Scripture: but the Pope and Papiſts, vse a number of idle ceremonies, contrary to *Peters* practise, the Apostles, and Scriptures. See title of *Baptisme*.

Againe, for the Sacrament of the Lords Supper: In the Supper, Christ vsed in the Institution thereof bread and wine, as outward signes of his body, and his precious blood, shed in remembrance: but these will vse but one outward signe, bread alone. Againe, they will haue Christ bodily present in the Sacrament, and will vtterly abolish the signes, by Transubstantiation, a toy of their owne deuiling, so as no bread shall remayne, contrary to common sence, against Christ, *Peter*, and Scripture. See *Reall presence, Supper, and Transubstantiation*; and so they vtterly destroy the Sacrament.

Againe, wee teach, no Images to be vsed in Gods seruice, either publique or priuate, according to the second Commaundement, Scripture, and Churches practise, foure hundred yeeres after Christ, and euer contradicted since: but they iustifie Image-seruice, as Lay-mens bookes, and the seruice of God, directly contrary to Scriptures. See title of *Images*. We teach, that God onely is to be worshipped; neither Saints, nor Angells, and that God is robbed of his honor, by how much is given vnto them, &c. according to *Peter*, the Apostles, and Scripture. They directly teach the contrary, as derogatory to the office of Christ. See title of *Worship of Saints*.

We

We teach according to Scripture : No Purgatorie, nor Purgation for sinne, but the bloud of Christ in this life, according to *Peter*, the Apostles, & Scriptures. But they teach a Purgatory, to purge sinnes after death. See title of *Purgatory*. We teach, that neither person nor worke, can merit, but the immaculate person of Christ, God & Man ; and his innocent workes , without sinne. They contrary teach : Merit of person, and workes, amongst sinfull men. See title of *Merits* . To omit many other Popish points of erroneous doctrine, we conclude as before : That the Pope is no way *Peters* successour ; but an Hereticke, and plaine Antichrist , fore-told by the Apostle, 2 *Thessal.* 2. 4. *Which saith as God in the Temple of God, boasting himselfe, that he is God.*

Arguments to proue the Pope Anti-christ.

And first, their silly reasons to the contrary.

The late Counsell of *Lateran* 1517. commanded all Preachers , they should not meddle , nor dare once to speake of the comming of Anti-christ : which argueth a guiltie Conscience.

*Now obserue their Arguments to proue the Pope,
not to be Anti christ.*

1. Argument : Anti christ is but one man , but the Popes haue beene many : *Ergo.*

2. Antichrist shall reigne but 3. yeeres, and a halfe : but the Popes haue reigned many hundreds of yeeres : *Ergo*, not Anti-christ.

3. Antichrist shall be knowne by name, but the Pope

Arguments to proue the Pope Anti-christ.

hath sundry names: *Ergo*, not Anti-christ.

4. He must come of the stocke of the Iewes; but neuer was any Iew Pope: *Ergo*, &c.

5. His Seate must be at *Ierusalem*; but the Popes Seate is at *Rome*: *Ergo*, not Anti-christ.

6. He shall manifestly deny Christ, so doth not the Pope (say they:) *Ergo*, &c.

7. He shall doe strange miracles, bring fire from heauen, cause Images to speake: so doth not: *Ergo*.

8. He shall wage great battell; and conquer all the world: these agree not with the Pope: *Ergo*, the Pope is not Anti-christ. See the answer of these in *D. Willes Synopsis. fol. 273. in quarto.*

Now, to proue the Pope to be Anti-christ, we neede looke for no further prooffe, then the Scripture: he being so liuely described there, which we trust shall appeare euident to all men. Note well the places.

1. **D***AN. 11.* which contains a Prophecie of the kingdoms which should be enemies vnto the Church of God; verse 3. of *Greece*; verse 5. of *Egipt*; verse 28. of *Syria*; verse 36. of the *Romans*, vnder *Antiochus, Epiphanes*, by whom the Pope is figured, it is said; *He shall doe what he will*. This is most true of the Pope, his will must stand for reason. *Distinct. 96. cap. Satis. If the Pope shall draw infinit soules to hell*, no man is to say vnto him; *Sir, why doe you so?* In like manner, where he tooke the Cuppe from the Laitie, in receiuing the Lords Supper; it is heresie to speak against it, *non obstante*, that is, though Christ did institute it so: Againe, the Pope may not be iudged,

iudged, for he is called, Our Lord God the Pope Look *Decrees* 96. They say, God, and the Pope haue all one Consistorie: therefore the Pope may doe what he will, verse 37. It is said, *He shall not care for the God of his Fathers*: No more doth the Pope; for he hath inuented, and erected a new breaden god, which his fathers neuer knew. Nor, *for the desires of women*, for he hath prohibited lawfull marriage; and permitteth adultery, and Sodometry. Nor, *care for any God*, for hee shall magnifie himselfe above all: So doth the Pope: Ergo, Anti-christ.

2 Argument: 2 *Thessal.* 2. 4. *Pauls* description in euery point is verified in the Pope: *He shall exalts himselfe above God: and euery thing, &c.* So the Pope hath challenged the full authority of Christ (as before) and exalteth himselfe aboue Emperours, and Kings, which are called Gods vpon earth: yea, the Pope hath calculated the difference betweene him and them, saying, the Pope is 47. degrees aboue the Emperour; as the Sunne is 47. degrees bigger then the Moone. *Innocent* the third in his *Decretals*. Moreouer, *He shal sit in the Temple*, that is, in the Church, and hath the Keyes (as he boasketh) of heauen, and hell, verse 9. *Anti-christ shall come with lying signes*. So doth the Pope, &c. verse 11. *God shall send strong illusions*: Neuer so strong as in Popery; as the father persecuteth the sonne: &c. *è contra*: Husbands their Wives, Masters their Seruants; &c. *è contra*; verse 3. Anti-christ is called the man of Sinne, and a wicked man. Where shall wee finde more wickednesse then in the Popes? Some Coniurers, *Siluester* the second; some in league with the Diuell, *Alexander* the sixt; whoore-mongers,

Arguments to proue the Pope Anti-christ.

gers, incestuous, Sodomites, blasphemers : *Ergo*, Anti-christs. See before, *the Conclusion of the Popes lines. fol. 78.*

3. Argument : *Reuel. 8. 10. He is a Starre fallen from Heauen.* So the Pope is departed from the ancient taith of *Rome*, to superstition, and idolatry, he hath the keyes of the bottomlesse pit. Who but the Pope giueth the Crosse-keyes? who (saith he) may carry downe to hell with him Chariots loaden with soules? *cap. Si Papa. Distinct. 42. vers. 3. Locusts arising out of the bottomlesse pit* : that is, innumerable swarmes of begging Friars, leuites : *Ergo*, Antichrist.

4. Argument : *Reuel. 17. 5.* The seate of Antichrist is described, in her fore-head a name written, *a Mystery, Great Babylon*, that is, *Rome*, the Commaunder (at that time) of all the world. And after the Emperours declining, the Pope, which commaundeth Emperours and Kings, verse 3. *The seauen heads are seauen mountaines*, so is *Rome* built vpon seauen mountaines, &c. *Ergo*, the Pope Antichrist.

5. Argument : *1 John 2. 22. Who is a lier, the same is Antichrist, that denyeth the Father and the Sonne.* Who but the Pope that exalteth himselfe against all that is called *God* : dispensing against the law of Nature : against the precepts of the old and new Testament. *Vide Willet. fol. 282.*

6. Argument : *2 Thess. 2. 24. An Adversary, &c.* The Pope is an aduersary in doctrine, liuing and teaching cleane contrary to the Doctrine of Christ, and liuing cleane contrary to Christ, and his Apostles. See before, *for life, and doctrine.*

7. Argu-

7. Argument: *Renel.* 17. 1. Anti-christ is called the Great Whore. So, *Anno Christi* 853. There was a right whoore elected Pope, called *Iohn* the eight; but it fell out to be *Ioane*, bigge with childe. See the Storie before. fol. 16. She sate two yeeres and sixe moneths; though some left her out of the Catalogue for shame, as *Marian. Scotus* writeth.

8. Argument: *Renel.* 13. 11. This place plainly describeth Anti-christ: which succeeded the *Roman* Emperour, as vile, verse 12. and as powerfull.

See the Fathers.

Bernard saith, The beast in the *Apocalypse*, vnto whom is given a mouth, to speake blasphemies, occupieth *Peters* Chaire. *Epist.* 125.

Ioachim Abbas saith, Anti-christ was lately borne at *Rome*: vpon the *Renel.* lib. 10. part. 5.

The Bishops in the Counsell of *Rainspurge* saith thus: *Hildebrand* the Pope, vnder the colour of Religion, laid the foundation of Anti-christ.

Gregory the first, and the best of all the Bishops of *Rome*, that followed, saith: I doe confidently affirme, that whosoever doth call himselfe Vniuersall Bishop, or desire so to be called, is the fore-runner of Anti-christ in his pride. *Anno Christi* 591.

Bernard vpon the words of Christ, *Matth.* 10. 42. The Lords of the Nations reigne, &c. but it shall not be so among you: saith to Pope *Eugenius*; It is plaine that heret Dominion is forbidden the Apostles. Go to then, dare, & ye will, to take vpon you ruling an Apostleship: or in your Apostleship rule, or dominion. If you will haue both a-
P like,

like, you shall loose both: Otherwise you must not thinke your selfe exempt from the number of them, of whom the Lord complayneth thus. *They haue reigned, but not of me; they haue beene, but I haue not knowne them. De consideratione ad Eugenium. lib. 2.*

Chrysostome vpon 2 Thess. 3. 4. 6. Hom. 4. As long as the Empire shall be had in awe, no man shall straightly submit himselfe to Anti-christ: but after the Empire shall be dissolued, Anti-christ shall inuade the state of the Empire: it standing voyde, hee shall labour to pull vnto himselfe the Empire both of man, and God. Who seeth not at this day the Empire dissolued, and the Pope euen Anti-christ to dominiere ouer Emperors & Kings?

Hilarie ad Auxentium. Hierome ad Algasium. question. 11. and Occumenius vpon 2 Thessal. 2. will not admit that Anti-christ should sit at *Ierusalem*, but in the Church of God.

For the most part, all Princes and Bishops in *Germanie*, and *Italie*, haue published and called *Gregorie* the seauenth, and *Iohn* the two and twentieth Anti-christ. *Auentinus. Anal. lib. 5. & 7.*

See the sentence of Pope *Adrian* the fourth, fol. 17. against the Popes. See *Clement* the seauenth, fol. 27. where the Popes call one another Anti-christ. Let them be iudged from their owne mouthes.

Thus hauing (through Gods mercy) brought this businesse to an end, further then I euer intended it. And seeing it pleased not God to giue it that effect, wherevnto I laboured, in the particular, yet it may please him so to blesse and prosper it, as it shall not returne in vaine

vaine vnto him; which hath seene my desire, my labour, and studie (in mine olde age) for them that are not yet called. Vnto whom I most humbly commend my Labour, and them to be blessed of him. Exhorting all the true Successours of *Peter*, I meane the Pastours of Congregations: to haue a care of their liues and Doctrine, that so labouring together faithfully, to gather into one, the Sheepe that are scattered abroad, into the folde of *IESVS CHRIST*, when the great Shepheard shall appeare, wee may giue vp an account with ioy, and not with griepe, saying; *These*

are those (LORD) which thou hast giuen me. To

whom be ascribed of vs, all glory, praise,
power, and thankes-giuing, for
euer and euer:

Amen.

FINIS.